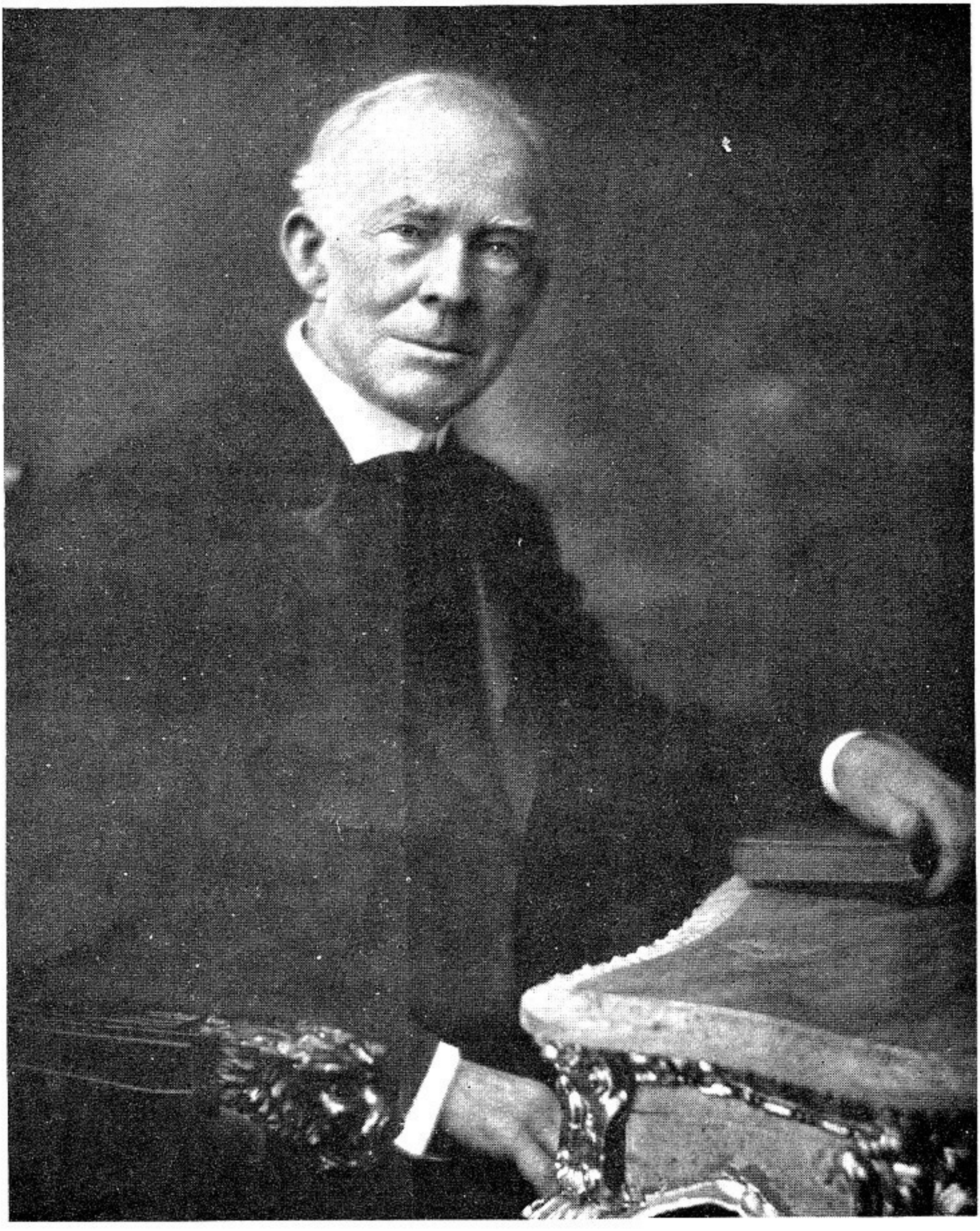
REASONS WHY

I CANNOT RETURN TO THE CHURCH OF ROME

BY

SAMUEL McGERALD, D.D.



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SAMUEL McGERALD, D. D.

INTRODUCTION BY

BISHOP JOHN H. VINCENT, D. D., L.L. D.

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1915

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BUFFALO, N. Y.

CREDIT

I AM INDEBTED TO THE WRITINGS OF DR. R. F. LITTLEDALE (IN *Plain Reasons* AND *Protestant Magazine*) FOR VALUABLE HELP IN PRODUCING THIS VOLUME.

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INTRODUCTION

By

Bishop John H. Vincent, D.D., LL.D.

My Dear Dr. McGerald:—

Having read your former book, "The True Faith and How I Found It," testifying to its admirable character, avoiding invective which it is so difficult to do when a rational mind with a sense of righteousness comes to know just what Rome teaches and just what Rome is. It is now with added pleasure I bear witness to your new book, "Reasons Why I Cannot Return to the Church of Rome."

The arguments you present are forceful, convincing, illuminating and marked for breadth of treatment. The book should have a world-wide circulation.

Yours for the truth,

JOHN H. VINCENT,

Chicago, Ill.

"If ye continue in my Word, then are ye my Disciples indeed; and ye shall know the truth, and the truth shall make you free."

—*Jesus.*

St. John VIII: 31, 32.

"Contend earnestly for the faith once for all delivered to the Saints."

—*Jude 3.*

FOREWORD

IN VIEW of the persistent and unflagging efforts of my friends to win or force me back to the Roman faith, I am led to give the following reasons why I cannot return to the church I broke away from sixty-five years ago.

I was born in County Antrim, Ireland, near Belfast, June 20, 1833. In view of the fact that I was a favorite in the family, I was, at a very early age, chosen for the priesthood, and assigned to my uncle, the Rev. Samuel Young, a prominent parish priest in those parts, who was to educate me for the priesthood. He baptized me and gave me his name, Samuel. Being the only one of nine children who ever left the church, the efforts of my friends to get me back have never relaxed up to the present time. At that I am not surprised, as their zeal and devotion knew no bounds. Would God Protestants had like zeal for the truth as it is in Jesus and vital Christianity. Two of my sisters chose conventual life and gained honor therein. The eldest, Eliza, went from Emmettsburg, Maryland, into the hospitals and onto the battlefields to care for the sick and wounded during the Civil War, and finally died as the result of her heroic labors. The younger sister, Ann, for over fifty years was an indefatigable worker in the St. Vincent Asylum, Albany, N. Y., under the name of Sister M. Xavier McGerald. She died this year, 1915, her loss being deeply mourned by the entire Sisterhood of that distinguished Home. Upon her death a most appreciative notice

of her character and life was published on the editorial page of the Catholic Union and Times, Buffalo, in which was kindly mentioned the fact that she had a brother who is a Methodist Minister in Buffalo, N. Y.

My oldest brother, Arthur, was for over fifty years a prominent member of the Catholic Church in New York City. He had a carriage factory on the corner of East Broadway and Grand Street. He was a generous supporter of the various charitable organizations of the church. He was the real founder of the Holy Name Society, whose mission is to stem the tide of profanity so prevalent in the land. He used methods that were quite unique and successful. He imbibed a sincere abhorrence of taking the name of God in vain, and upon his death, the highest honors of the church, as a layman, were paid his memory.

It was to be expected, therefore, that my friends would continue to work and pray for my return. Many a *Mass* was offered up in my behalf.

OUTSIDE AID SUMMONED

A TRAP

I did not suppose, however, that their zeal in behalf of my return would lead them to enlist a prominent member of the Order of Jesus to aid in the work. That they did, on a recent date, the circumstances being as follows: I have a niece, the daughter of my oldest sister, who is at the head of a large convent in Canada, who has taken upon herself as a special mission the conversion of "Uncle Samuel". There is a priest in Montreal noted as a Miracle worker, whose services were enlisted in my behalf to no avail. Finally through a prominent Catholic College, she engaged one of their Professors to undertake the task. My niece never had met this gentleman, who was a Jesuit Priest, but by correspondence had posted him as to the character, age and peculiarities of the subject he had to deal with—an "old" man 82 years of age. Had written and published a book, giving an account of how he came to leave the Catholic Church, called "The True Faith and How I Found It."

In due time he came to my room, reported himself as a "Jesuit Priest" and informed me of his mission, that he was there at the request of my niece, Sister ——C., of Canada. The stranger visitor was a well-dressed scholarly appearing gentleman of 35 or 40 years, a Professor in—— University. Before coming he had read my book, "The True Faith" etc., so that he was prepared to meet me on my own ground. I gave him a cordial greeting. After a brief introductory chat we entered upon a pretty thorough but very friendly discussion concerning some of the leading doctrines of the Roman Church. The interview continued for going on two hours. When about to leave, without my inviting him, he said, "I am coming again." Within a week he came and then the true inwardness of his mission was disclosed. He was there to get me to go with him to visit my niece. He agreed to pay all my expenses there and back. He was quite persistent and persuasive in his invitation. He apparently made out a clear case. There was, however, a little mystery involved. I was pretty well acquainted with the Jesuits. I had known them for years. I understood from history that the longer they remained in a country the less they were thought of. And in due time they had been driven out of every

Catholic country in the world. Well, as I thought the matter over, I said to myself, why should a perfect stranger whom I did not know and whom I had never seen before be so solicitous for my welfare and especially one whose religious views were diametrically opposed to my own?

I decided not to go—

I thought, however, a good bit about the proposed trip to Canada, and I said to myself; he may pay my fare over there but some one else may have to bring me back—possibly the undertaker.

The good priest reported the results of his efforts to my niece who in due time told me of his impressions. He was greatly disappointed in meeting me. He expected from what she wrote him to find an old (?) man—between eighty and ninety years of age. Whereas he found a man about his own age. I felt that day just about thirty-five years old!

GROWTH IN KNOWLEDGE

I cannot retrace my steps to the old faith, because of the *increase of light*, I have received since my conversion. When the great change occurred it was after a long, serious, prayerful searching and study of the Word of God. Having become interested in reading the Bible, I became charmed with the beautiful and wonderful stories I found in the Old Testament. The Parables of Jesus also and the teachings of the Apostles held my interest and thought without abatement. I have always been thankful that I didn't turn over upon a hasty or superficial examination of the difference in the two faiths, the Protestant and Roman. I had never read the Bible until then. I just devoured it. I knew what Jesus meant when He said: "Search the Scriptures." My work hours were long, from seven in the morning till nine at night. After that hour I pored over the old Book, and then thought of it during the day following. With reading and thinking I mixed much prayer. I know how the Psalmist felt when he said, *"Out of the depths have I cried unto thee, O Lord"*.

The subject of inquiry was a vital one, and it gripped me as with a hook of steel. My mind was clear and calm. I kept the matter to myself. No one knew of the inner conflict going on. I had no thought of changing my faith. I was in search of the truth. *Of Him Who is the Truth.* I never thought of becoming a Protestant—I was blindly seeking *Him* who is the *Life* and *Light* of man.

I knew where Newman was when he penned the lines:—

"Lead, Kindly, Light, amid the encircling gloom,
Lead thou me on.
The night is dark and I am far from home;
Lead thou me on.
Keep thou my feet; I do not ask to see
The distant scene; one step enough for me."

As I continued to read the Bible, in due time I discovered that something more than a change of Creed or Church relation is required in order to be saved. I learned from the conversation that Jesus had with Nicodemus that a man must be born again. He must have a change of heart, and that change does not come through baptism but through the Holy Spirit (John 3:3) and the means by which this change is wrought is repentance

toward God, and faith in our Lord Jesus Christ. As the Apostle Paul told the Philippian jailer when he asked him, "What must I do to be saved?" "Believe on the Lord Jesus Christ and thou shalt be saved", said the Apostle Paul.

It was thus I came into an experience of sins forgiven. And that consciousness of pardon was testified to or made certain by the operation of the Holy Spirit (Rom. 8:16). This change of heart was definite, real, satisfactory.

I was then, however, but a babe in Christ. I had experienced the "new birth." I had much to learn. I became at once a diligent student of the Bible. It was my meditation by day and by night. I became enamored with the Psalms of David. They were my daily food. I also fell in love with the Apostle John's writings, especially his Gospel. The report he gives of the farewell address of Jesus in the Upper Room to his disciples the night before his crucifixion, fairly charmed me. I thought I never had read anything like it. I never had. In due time I became interested in Paul's Epistles and his wonderful experience when he was converted. Even before I met with a change of heart I became interested in Peter's letters; believing that he had been the first pope. I found however, on reading Peter's Epistles that instead of confirming my faith in the teachings of Rome, I was fearfully unsettled in my faith as to the Apostolicity of the Roman Church. In the first place, I found that Peter never laid claim to his being Bishop of Rome. He professes to be simply an elder or presbyter like the other preachers. "The elders who are among you, I exhort, who also am an elder and a witness of the sufferings of Christ." 1 Pet. 5:1. Further I found that he is the only one of the Apostolic writers who mentions or emphasizes the "priesthood of believers". He never speaks of ministers or preachers or apostles as "priests", but declares that all Christians or believers are a "holy or royal priesthood". Nor does he ever mention a single distinctive doctrine of the Roman Church.

No wonder the priests do not want their people to read the Bible. They know that there is not a verse or line in their own Bible that teaches praying to the Saints, angels or the Virgin Mary. They would find, however, in the Gospels and Epistles that which would charm, inspire and lead to a higher, holier life.

No, I could not change my Bible for the "Prayer Book" or the "Glories of Mary." "What is the chaff to the wheat, saith the Lord".

In going back to Rome I would be compelled to forego the spiritual benefits that arise from fellowship with consecrated believers and the interchange of thought with Bible students.

The religion of Rome is formal, sensuous, that is, it appeals to the senses rather than to the spiritual nature. Its first aim is to make an outward display rather than spiritual effect.

Rome's idea of the kingdom of God is worldly show, political power. The New Testament idea is of "righteousness, peace, and joy in the Holy Spirit. The one is of the earth, earthy, the other is spiritual, divine.

I.

THE GLORIES OF MARY

THE greatest work ever written in any language on the worship of the Virgin Mary is that by Saint Alphonsus De Liguori. It comprises two large volumes published by Benziger Brothers, New York.

The following are a few selections from the work:—"Mary is our only refuge, help, and asylum." "In Judea in ancient times there were cities of refuge, wherein criminals who fled there for protection were exempt from the punishment they had deserved. Nowadays these cities are not so numerous; there is but *one* and *that is Mary.*"

"God, before the birth of Mary, complained by the mouth of the Prophet Ezekiel, that there was no one to rise up and withhold Him from chastising sinners, but that he could find no one, *for this office was reserved for our Blessed Lady, who withholds His arm until He is pacified.*"

"Often we shall be heard more quickly, and be thus preserved, if we have recourse to Mary, and call upon *her* name, *than we should be* if we called on the Name of Jesus our Saviour."

"Many things are asked from God, and are not granted; they are asked from Mary, and are obtained."

"At the command of the Virgin all things obey, *even God.*"

"The salvation of all depends on their being favored and protected by Mary. He who is

protected by Mary will be saved; he who is not, will be lost."

"Mary has only to speak, and her Son executes all."

These are only a few specimens from scores of similar expressions in this work of Liguori. The very last words that the Roman Ritual puts into the mouth of the dying are, "Mary, Mother of Grace, Mother of Mercy, do thou protect me from the foe and secure me in the hour of death." The idolatrous worship of Mary the Mother of Jesus dishonors and would dethrone her Son. In proof of this grave charge we refer to the teaching of the Roman Church through her Popes and devotees. We find in their manuals of devotion that the prayers addressed to the Virgin are identical with those offered to our Lord, and often supersede them. What stronger evidence of the character of Roman devotion to the Virgin and of the position she holds in Roman faith and practice do we need than the words of Pope Leo XIII in an encyclical letter issued on the Rosary, September 22, 1891, "As no man goeth to the Father but by the Son, so no man goeth to Christ but by His mother." Those whose actions bring disturbed consciences need an intercessor in favor with God, merciful enough to lift up again towards hope in the Divine mercy, the afflicted and the broken down. Mary is this glorious intermediary; she is the mighty Mother of the Almighty; but what is still sweeter— she is gentle, extreme in tenderness, of a limitless loving-kindness." When the Infallible Head of the Roman Church speaks in this strain of the Blessed Virgin, can any wonder that multitudes

address their worship to her rather than to our Blessed Lord?

Again, in the "Manual of the Confraternity of Our Lady" sanctioned by the highest authority, we find the following: "As the body cannot live without breathing, so the soul cannot live without having recourse to Mary, and praying to her". "No grace is dispensed to men, without passing through the hands of Mary. If thou helpest me, I fear nothing—neither my sins, since thou wilt obtain for me the pardon of them, nor the devils, for thou art more powerful than all hell; nor even Jesus, my judge, because by one prayer of thine He will be appeased."

The name of Mary is never mentioned in the New Testament after Acts, 1:14; Jesus never called her Mother. Knowing as he did that in coming years his professed followers would turn from Him to her he always addressed her as "Woman". Her worship now grows apace. It overshadows the worship of the Father and the Son.

The new doctrine of the Immaculate Conception is calling forth a new literature. The Catholic Publishing Company has issued a book entitled "A Little Office of the Immaculate Conception of the Blessed Virgin Mary."

Its first sentences are:—

"Sing, O my tongue, and sing in joyful lays,
The spotless Virgin's own good Mother's praise.
Gracious Lady, come unto my aid.
Screen me from my foes, O spotless maid."

Whilst there are instances of direct petitions to Mary for personal aid, others are blended with intercessory prayers.

II.

ROME AN APOSTATE CHURCH

THE most serious charge ever brought against the Roman Church is that she has usurped the place of the Holy Spirit. Rome has most arrogantly assumed to substitute a man, a sinful, fallible man, the Pope, in the place of the Holy Spirit. He is called the Vicar of Christ. Whatever he says or does *ex-cathedra* is just the same as if Jesus Christ himself said or did it. He is placed in direct opposition to the plain, positive declaration of the Divine Master in his farewell address to his disciples the night before his crucifixion in the Upper Room in Jerusalem. Said He: "I will pray the Father, and He shall give you another Comforter—the Holy Spirit—that He may abide with you forever; even the Spirit of Truth whom the world cannot receive because it seeth Him not, neither knoweth Him, for He dwelleth with you and shall be in you. I will not leave you comfortless; I will come to you."

If Jesus had been establishing the Church of Rome He would have said: "I will not leave you comfortless; I will leave Peter and his successors with you."

The only authoritive, duly sanctioned representative that Jesus Christ left behind Him is the Holy Spirit. He is the Spirit of Truth, the true and only Vicar of Christ. He is the one who reveals the things of God to us. He unlocks the

treasures of Holy Scripture to the understanding, so that the entrance of the Word gives light and life.

There is not a spark of evidence that the Apostle Peter ever assumed to be the head of the Church. Nor did the other apostles or the Apostolic Church ever recognize him in that capacity. Indeed at one time the Apostle Paul brought a somewhat serious charge against Peter while they were in Antioch. There had been some misunderstanding among them in connection with certain Jewish converts, touching the rite of circumcision. A division took place, and Peter instead of taking a straightforward manly course, dissembled, insomuch that even Barnabas was carried away with their dissimulation. And when Paul saw that they walked not uprightly according to the truth of the Gospel, he reprimanded Peter before them all, telling him to the face that he stood condemned—Gal. 2:11. Think of even a Cardinal crossing swords with Benedict XV!

No, Jesus Christ would not entrust the great interests of His church to any man, only as that man is Spirit-born and Spirit-led. The Holy Spirit is God's best gift to His people. It is a gift, however, that is bestowed on certain conditions. It is not inherited, nor does it come through any vote represented by Cardinals.

"Not by might, nor by power but by my Spirit" saith the Lord. The Holy Spirit is given in answer to prayer. Jesus says that the Heavenly Father is more willing to give the Holy Spirit to them that ask for Him than parents are to give good gifts to their children.

III.

THE ROMAN CHURCH FOUNDED ON FRAUD

THE FALSE DECRETALS

THERE is no chapter in Church history of more vital interest and importance than the one on the rise and growth of the papacy. The papal power today seeks to dominate the world, civic and religious. Its origin and development have been marked by far-seeing, strategic, Jesuitical planning that continues to be worked to the limit. The caption to this chapter arrests attention. The charge implied is grave and weighty. If sustained there will be brought to light the boldest, most stupendous and most successful forgery the world has ever seen. The foundation of this charge is what is known in church history as the "*False Decretals.*"

It was in the ninth century that a deep laid plot was executed to establish and extend the temporal power of the Pope, throughout Europe. At this date, the pretensions of the popes began to develop and to take each day a more distinct character.

The most orthodox language clearly proves that at that time the Pope of Rome was not regarded as the *sole centre of unity, the source of Catholic authority.* That unity and authority were only recognized in the unanimity of the sacerdotal body.

The plot implied a series of papal letters purported to have been written by several of the early Fathers and Saints of the Church, published under the name of Isadore, a celebrated Spanish Bishop of much learning. The design of the forgery was to lead men to believe that the Pope's power, whether in things temporal or spiritual, was unlimited. In these forged letters are to be found precedents for all manner of instances of the exercise of sovereign dominion by the Pope over other churches. Thenceforth, the Popes could hardly claim any privilege but they would find in these letters supposed proofs that the privilege in question was no more than had always been claimed by their predecessors, and always exercised without any objection.

No sooner was this forgery made than it was brought into active use by the popes then in power.

This fabrication, which promoted pontifical domination, displays in a strong light the variations of Romanism. The forgery was countenanced by the sovereign pontiffs. Its genuineness and authenticity were generally admitted till the Reformation; an age enveloped in darkness and monkery—void of letters and philosophy and incapable of detecting the imposture. The dawn of the Reformation, however, exposed the cheat, in all its misshapen deformity. The forgery has been admitted by Bellarmine Du Pin and other Roman historians. It is not the least of the troubles of an infallible church that it cannot decently abandon any position once assumed. Having received the False Decretals as genuine,

and having based upon them its claims to universal temporal supremacy, when it was obliged to abandon the defence of the forgeries it was placed in a shockingly false position. To have endorsed a lie, from the ninth to the eighteenth century, was bad enough, but to give up the fruits of that lie, so industriously turned to profitable account was more than could reasonably be expected of human nature.

The papacy today is enjoying the fruit of the *false seed* sown a thousand years ago—so likewise is his Holiness Benedict XV.

The Rev. Dr. George Salmon of the Dublin University, who holds a high position as an historical lecturer on Papal Supremacy and kindred subjects, in one of his lectures says: "I cannot discuss that subject without first speaking of the Decretal Epistles, which did so much to lead men to believe that the Pope's power, whether in things temporal or spiritual, was subject to no limitations.

"It is not more than the truth to say that the Roman claims have principally taken their growth out of two forgeries. The pseudo Clementine literature, which first started the idea that St. Peter had been Bishop of Rome. This idea was developed by successive Roman bishops, who drew from it the consequence that, as St. Peter had been chief of the Apostles, so the Bishop of Rome ought to be the chief of all bishops; and who by gradually increasing claims endeavored to elevate men's notions of the authority which in that capacity he ought to exercise. But the highest claims previously made fell far short of what men were taught was the Pope's rightful possessive. In the

second forgery, of which I now speak, the collection of letters purporting to have been written by early bishops of Rome—a collection first published in the ninth century. In these letters are to be found precedents for all manner of instances of the exercise of sovereign dominion by the Pope over other churches."

Dean Milman, one of the most learned and reliable authors of the present time, says: "The False Decretals do not merely assert the supremacy of the popes—the dignity and privileges of the Bishop of Rome—they comprehend the whole dogmatic system and discipline of the church, the whole hierarchy from the highest to the lowest degree, their sanctity and immunities, their persecutions, their disputes, their right of appeal to Rome. But for the too manifest design, the aggrandizement of the See of Rome, and the aggrandizement of the whole clergy in subordination.

IV.

THE MORALS OF THE PAPACY

THE Council of Trent, which was one of the most important of all the councils of the Roman Church, was the outcome of a general desire or demand, felt and expressed in the sixteenth century by kings and people, for a reform in the morals of the papacy. The popes themselves were the chief offenders. Alexander VI, who was Pope at the close of the fifteenth and beginning of the sixteenth century was one of the most profligate of men. Historian Froude declares that "rapes, murders, debaucheries, cruelties exceeding those of Nero and Caligula, were committed without disguise in the Vatican itself under the eyes of the Pope: Indulgences were sold in the Churches to provide portions for the Pope's daughter Lucretia. Julian II, the successor to Alexander, was another monster, who filled Europe with war and bloodshed. Leo X was more heathen than Christian; he is credited with the remark that "Christianity was a profitable fable." Paul III had a family of illegitimate children. He gave the duchies of Parma and Piacenza to his bastard son Lewis, and made two of his grandsons cardinals at the ages of fourteen and fifteen respectively, while Paul IV surpassed all his predecessors in nepotism. Such were some of the popes at the Reformation period.

The example of the popes produced licentiousness everywhere. Immorality prevailed in many

of the nunneries and abbeys. No wonder that the laity cried out for the rectification of abuses. No wonder that the popes and cardinals resisted the exposure of their own crimes. At last the Council of bishops and abbots convened at Trent, a small town in the Australian Tyrol.

See Froude's History of Council of Trent, Lct. I. and P. 118. The first session was held Dec. 15, 1545. The rumored outbreak of an epidemic afforded an excuse for adjournment which occurred, April 28, 1552.

After a space of ten years the Council was again summoned by Pope Pius IV, and met on Easter Day, 1561. Again the question of morals was evaded, except that the sale of Indulgences was somewhat restricted. The time of the Council was mostly occupied with the enforcement of erroneous doctrines on which the Roman Church today is founded in the Creed called the Creed of Pope Pius IV.

V.

THE GREEK CHURCH, NOT THE ROMAN, THE MOTHER CHURCH

THERE is one strong argument in favor of the Greek Church, which never has been met. To the Greek belong the first seven councils. They were held in Grecian cities, called by Grecian Emperors, and composed of Grecian bishops. They were wholly Grecian. The Roman Church has no right to claim them. And if the doctrines proclaimed by these councils be true, they are the doctrines of the Greek church subsequently borrowed by the Romans. In proof of this statement: "At the first Council of Nice there were 318 bishops; of these 315 were Greek and 3 Roman. This was the first General Council, A. D. 325. At the first Council of Constantine (the second General Council of the Church), A. D., 381, there were 150 bishops; of these 149 were Greeks and only 1 was Roman. At the third Council held at Ephes, A. D. 431, there were 68 bishops present. Of these 67 were Greek and 1 was Roman. At the fourth General Council, which was the largest and most authoritive of the first four held at Chalcedon, A. D. 451, against Eutyches, there were present 353 bishops; 350 of whom were Greeks and only 3 Roman. At the second Council of Constantinople (the fifth General Council) there were present 164 bishops; 156 of whom were Greeks and 6 Romans against Origen and others, A. D. 553. At the third Council of

Constantinople (and the sixth General Council) there were 56 bishops present; 51 of whom were Greeks and 5 Romans. This Council met against the Monothelites, A. D. 680. At the second Council of Nice (the seventh General Council) there were present 377 bishops; 370 of whom were Greeks and 7 Romans. They met, A. D. 787. These were the *first seven General Councils* of the Church. This collection of facts has been made to ascertain the merits of the controversy between the Greek and Roman bodies, respecting the question to whom of right belong the doctrines of the ancient Councils. The whole number of bishops on these Councils was 1486; only 26% of whom were Romans.

Certainly the Greek Church has the prior claim and ought to be revered for her antiquity and authority more than the Roman which haughtily separated from her, thus becoming the first great sect of the Christian Church.

In addition to these Councils having been called not by the authority of the Church of Rome, but by Eastern Emperors and composed of Eastern bishops, every great question discussed in these Councils was of Grecian origin. They grew up in the Greek school—a school easily distinguished from the Latin by the peculiar subtlety of its definitions, and whose reasoners could split the thousandth part of an idea. There are no questions more purely abstract and metaphysical than many of those discussed in those seven great General Councils.

These Councils were not only called by Greeks, composed of Greeks and occupied about Greek

questions, but were all assembled in Grecian cities. Thus it is fully proved that the Roman Church instead of being the Mother of all the Christian Churches is a sect, and is the eldest daughter of the Greek Church.

VI.

I cannot go back to Rome because in doing so I must surrender my God-given right of

PRIVATE JUDGMENT

THE word of God dwells much on the duty of serving God not with the heart only, but with the mind and understanding. He demands a reasonable service, following the guidance of an enlightened conscience.

A few citations from the Old and New Testaments will illustrate and enforce this thought: "If thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as for silver, and searchest for her as for hid treasure; then thou shalt understand the fear of the Lord, and find the knowledge of God." Prov. 20:27.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." John, 5:39.

"Brethren, be not children in understanding, howbeit in malice be ye children, but in understanding be men." Paul 1, Cor., 14:20.

Now, in opposition to all this, the current Roman teaching directs the laity to sacrifice their intellect, and to subject it not to God but to a man, not on the ground that he is a man of superior wisdom or holiness but simply because he has been placed by a body of men like himself at the head of a big organization professing religion.

This organization—the Roman Church—directs all outside its pale to exercise their "private judgment" in examining or studying arguments against their own communion and in favor of Rome, and if they should become convinced and turn over to Rome then they can no longer enjoy that right of private judgment, but must accept the judgment of another. Thus judgment, conscience and reason become stifled and stunted.

The reason why the Roman hierarchy does not encourage their people to read the Bible, is it awakens thought. It quickens the mental faculties, and draws out the mind in search of truth. No one can read the four Gospels, Matthew, Mark, Luke, and John, thoughtfully, without experiencing an intellectual as well as a moral or spiritual uplift. It stands to reason as the subject of these books is the Great Teacher who is Himself the Truth. The colossal sin of Rome, today, is in substituting the "litanies" and "rosaries" of dead men and women for the words and prayers taught us by the Living One, the Lord of Life.

As regards private judgment, against which Roman teachers are always declaiming, it is simply impossible to get rid of it, except through mental infirmity or bodily coercion. A baby, or an idiot, cannot exercise private judgment, but a person of ordinary understanding and liberty of action can no more get rid of it than he can jump off his own shadow. Our own conscience must be the final Court of Appeal in the last resort for each of us.

Cardinal Newman, a noted authority, in a private note to a friend on this very subject, takes the Protestant, or common sense and Biblical

ground, when he says, "When a command is to be decided on its own merits, and is to be submitted to the opinions of theologians, bishops, confessors and friends, and if *after all* I could not take their view of the matter, then I must rule myself by my own judgment and my own conscience."

That is just what I did when I embraced the faith that was *once for all* delivered to the saints. (Jude 3.)

VII.

A BUNDLE OF BONES

DIVINE REVELATIONS

I AM indebted to George Salmon, D.D., sometime Provost of Trinity College, Dublin, and Regius Professor of Divinity in the University of Dublin, for the following "miraculous story," which deserves special attention on account of the uses made of it—in illustration of what is known now among Romanists as *Divine revelations*. On this authority rest a number of new facts and new doctrines. As an example of new facts he gives this incident in the life of one of the most popular saints on the continent at the present day—Saint Philumena. This saint suffered martyrdom in the Diocletian persecution, on the 10th of August, 286—a date worthy of comment, if the story deserves comment. For excellent reasons this saint was unheard of until quite recently. We learn from the authorized history of her life, that a good Neapolitan priest, one day while in the Roman catacombs in Rome, found some bones, and believing that they were the bones of some departed saint he gathered them up and brought them home. He regarded them as valuable and sacred relics, but as he viewed them he became much distressed, as he knew not whose they were. In due time, however, he was relieved from his embarrassment by a pious nun in his congregation, who in a dream had revealed to her

the name of the saint and her whole history. I am sorry that I cannot give the space to relate the story; suffice to say that it is a tissue of such ludicrous absurdities and impossibilities, that it would be breaking a butterfly on the wheel to prove its falsity; and one would think it could not deceive anyone that was not absolutely a child in respect to critical perception. Yet this story has been circulated by tens of thousands on the continent. This history ascribes the wonderful popularity which St. Philumena undoubtedly obtained, to the number of miracles she works and in which she outdoes the oldest saints in the calendar. Yet notice that the evidence of her existence is, that some *sixteen hundred years* after her supposed death, a nun dreamed about her a story quite irreconcilable with historic possibilities. This romance of Philumena has been circulated as truth, with the approbation of the *highest ecclesiastical authorities.*

Dr. George Salmon of Dublin, from whom we obtained the above interesting incident, states that after it was in type he was passing through the City of Rheims, and saw a notice in the Cathedral that a novena in honor of St. Philumena was to commence on the Sunday after his visit.

The subject of new or modern revelations as a foundation for new doctrines is an important one. *The Roman Rule of Faith is no longer "The Scriptures and Tradition,"* but added to that *"new revelations."*

It is impossible to doubt that there must be many a Roman Catholic ecclesiastic in high position who does not believe in Saint Philumena

any more than we do; but it is very common with such persons to regard the excitement of devotional feeling as more important than the truth of the alleged facts which excite it; and so they see no necessity to interfere with the practice of a devotion which appears to them conducive to pious feelings, and to be at least harmless.

But these alleged revelations are also the foundations of new doctrines, and the Pope's silence concerning them affects the whole question of the rule of faith.

In these new or modern revelations we find additional proof of the reason why I cannot return to Rome—because she has changed her creed; not only that, but *is changing it.* I will say this, that in the Roman Catholic controversy sufficient attention has not been given to modern revelations which have now become as part of the foundation of their system. No one can take up modern popular books of Roman Catholic devotion without seeing the marked change in their teachings from that of my early days in the Roman Church, 70 years ago.

There is in the Roman Church an amazing amount of literature recording revelations such as I have described—and most of these writers are Oxford converts, such as Father Faber, author of "Faith of Our Fathers." Many of these new doctrines are revelations about Purgatory: for instance, that the Virgin Mary is queen of Purgatory, and that the Archangel Michael is her prime minister, that the souls there are quite unable to help themselves, and therefore they have got to be helped by living Christians through prayers

and Masses. According to the revelations of St. Francesca, bishops seem on the whole to remain longest in Purgatory.

And I am very sorry to be informed by a prominent authority on Purgatory that the lowest division is largely tenanted by the souls of priests and bishops, monks and nuns. But it will shock you to hear that in that region are the souls of many Popes who, with all the treasure of the Church at their command, could make no provision for their own needs.

I regret that I cannot unfold more fully these Romish revelations.

VIII.

A MONSTROUS ABSURDITY

WHAT is? That a piece of bread should be instantly turned into a living man and that man the Lord Jesus Christ. By whom? A Roman priest. When and how? In the process of the service of the Mass, when the priest consecrates the bread—in the form of wafers made of pure wheaten flour and pure water; made by the maid in the kitchen and turned into the Living Lord Jesus on the altar. Each wafer becomes not only His body, but also His soul and Divinity. This is called Transubstantiation.

Against the exposition which makes that a figurative expression, Rome insists on a bald literalism which she does not dare apply elsewhere, and not consistently even in this case. Let us see. "This is my body." What was His body? That particular piece of bread which Jesus held in His hand at that time. That is to say, He had two bodies, one was in His hand and the other was standing before the disciples. He also meant to say that every other piece of bread which was subjected to the same treatment was His body. But what did He do to that piece of bread? What is it that is eaten? The substance of Jesus' body; the substance of bread and wine; Jesus' soul, Jesus' divinity, the accidents of bread and wine, the accidents of Jesus' earthly body. We assume that His glorified body, His soul and divinity have no accidents.

The accidents of Jesus' earthly body cannot be considered, for that body was transformed nineteen hundred years ago. There is, therefore, nothing to be eaten but the soul of Jesus, the divinity of Jesus, the substance of His body. The bread, the wine is not given the laity.

This doctrine is thus contrary to Scripture reason, and the primitive Church. The Word was not known until the eleventh century, nor did the Roman Church receive it as doctrine until the Lateran Council, A.D. 1215.

Someone has said that the real strangeness of transubstantiation is not as to how bread can be bread when it is not, but as to how anyone can believe it. It is not necessary to lug in a lot of man-made mysteries and undertake to mix them with those realities which we do not understand. We are asked to believe in Transubstantiation on the bare authority of the Roman Church. This doctrine was not held by the Fathers. St. Chrysostom and St. Augustine use sacrificial language, but they explain themselves. "We perform a *memorial* of sacrifice". St. Peter reminds all believers that they are a "*holy priesthood to offer up spiritual sacrifices acceptable to God*".

IX.

HARD NUTS TO CRACK

WE PUT these few questions to a Roman priest and they bothered him seriously: "When you placed that wafer upon my tongue, you say that it was the living Lord Jesus Christ?" "Most assuredly." (2) "Will or can Jesus Christ ever die again?" "Certainly not," was the prompt answer. "Then kindly tell me, where are all the Christs that have been made on the millions of Roman altars during the centuries that are past?" He is embarrassed. He cannot answer it. When those questions are satisfactorily answered, I shall return to the Church I left 65 years ago.

In connection with this fundamental doctrine of the Roman Church there is another point of vital interest. It is a practical one also. It is frankly admitted that there are priests who are immoral. And in that state they officiate at the Mass. The question that comes up is: Does their moral character, if bad, invalidate their priestly power? It does not. A Judas as well as a John can perform the miracle. Drunk or sober. I have confessed my sins to priests who were temperate and I believe pure minded men, and I have to those who were addicted to strong drink and were not in condition to perform any religious service. The truth is, *the Mass is a fraud.* It is the unfailing source of revenue to the Church. Millions and millions of money flow into the treasury of the

Church through Masses for the dead; and the priest who takes the money for the Mass for the relief of the soul in Purgatory doesn't know where that soul is. He is receiving money under false pretenses. The whole system is a *gigantic fraud!*

X.

"FIRST STRANGLED, THEN BURNT"

THAT'S the way they handled persons like the author of this book, in Ireland in the opening of the last century.

"In the year 1813 an edition of "*The Catholic Bible*" was brought out in Ireland, called "Macnamara's New Testament." It was illustrated with valuable explanation notes. It was sanctioned and patronized by the Roman Catholic Bishops and Clergy of Ireland. The doctrines which the Rhemish notes teach, are strong and explicit in regard to the duty of the State to punish heretics, and even put them to death.

Here are some of these notes:—

Matt. XIII. 29.—"The good must tolerate the evil where it is so strong that it cannot be redressed without danger and disturbance to the whole Church; and commit the matter to God's judgment in the latter day. Otherwise, where evil men be, the heretics or other malefactors may be punished or suppressed without disturbance and hazard of the good; they may and ought, by public authority, either spiritual or temporal, to be chastised or executed."

Luke IX. 55.—"Not justice nor all rigorous punishment of sinners is here forbidden, nor Elias's fact prehended, nor the Church nor the Christian princes blamed for putting heretics to death, but that none of these should be done for

desire of our particular revenge, or without discretion and regard of their amendment and example to others."

2 Timi. III. 9.—"All wise men in a manner see their falsehood, though for fear of troubling the state of such commonwealths—where unluckily they have been received, they cannot be suddenly extirpated."

Acts XXV. 11.—"If St. Paul doubted not to claim the succor of the Roman laws, and to appeal to Caesar—the Prince of the Romans not yet christened—how much more may we call for the aid of Christian princes and the laws, for their punishment of heretics and for the Church's defence against them."

Luke XIV. 23.—"St. Augustine referreth this 'compelling' to the penal laws, which Catholic princes do justly use against heretics and schismatics, proving that they are by their former profession in baptism subject to the Catholic Church, and are departed from the same after sects, may and ought to be compelled into the unity and society of the universal Church again. And therefore in this sense, by the two former parts of the parable, the Jew first, and secondly the Gentile that never before believed in Christ, were invited by fair sweet means only, but by the third such are invited by fair, as the church of God hath power over, because they promised in baptism, and therefore are to be revoked not only by gentle means but by punishment also." See infro the passage quoted from Thomas Aquinas.

Rev. XVII. 6.—"The Protestants foolishly expound this of Rome for that there they put

heretics to death, and allow of their punishment in other countries, but their blood is not called the blood of saints, no more than the blood of thieves, man-killers and other malefactors, for the shedding of which by order of justice no commonwealth shall ans."

It seems to me that the Rhemish had every reason to believe that they are only teaching the doctrine approved by the highest authorities in their Church—doctrine which the Church had never had any hesitation in following in practice. It will suffice to quote here the conclusions come to by Thomas Aquinas (Summa 2da, Qu. xi Art. 3) on the question.

"Utrum haeretici sint tolerandi," he says, "The question must be considered as regards the heretics themselves and as regards the Church. On the side of the heretics is sin, for which they deserve not only to be separated from the Church by excommunication, but even to be excluded from the world by death. Now it is a much more grievous thing to corrupt the faith, through which the soul has its life, than to falsify many.

"Other malefactors are at once justly consigned to death by secular princes, far more may heretics when once convicted of their heresy, be not only excommunicated, and further leaves him to the judgment of secular princes to be exterminated from the world by death."

"On the previous question (Qu. x Art. 8), 'utrum infedeles compellendi sint ad finem,' his ruling is, that Jews or Gentiles, who have never received the faith, ought not to be compelled to receive it;

but that heretics and apostates should be compelled to receive it and fulfil what they had promised. On our Lord's words, 'Let both grow together until the harvest,' he makes a comment for which I am sorry to say he is able to quote St. Augustine's authority, that since the reason is given 'Lest haply while ye gather up the tares ye root up the wheat with them.' It follows that if there is no danger of rooting up the wheat, it is safe to eradicate the tares.

"He goes on to consider (Qu. xi Art 4), whether relapsed heretics ought to be received on their repentance. He regards this question as decided by the Decretal, ab abolendam, 'Si aliqui post abjurationem error is deprehensi fuerint in abjuratam hearesim recidisse, seculari judicio sunt relinquendi.' He defends this decision as follows: The Church, according to our Lord's precept, extends her charity to all, even to her enemies and persecutors. Charity teaches us to wish and work for our neighbor's good. His chief good is the salvation of his soul; consequently, the Church admits a relapsed heretic to penance, which opens to him the way of salvation. But it is only in a secondary degree that charity looks to temporal good, such as life in this world, possession of property, and so forth. We are not bound in charity to wish these things to others, except in subordination to the eternal salvation of themselves and others. If one man's possession of any of these good things might hinder the eternal salvation of many, we are bound not to wish to him, but rather to wish the contrary, both because the good of many ought to be preferred to the good of one. Now if

relapsing heretics were kept alive, and allowed to possess property, this might prejudice the salvation of others, both because there is danger of their relapsing again, and infecting others, and also, if they got off without punishment, others might be careless about falling into heresy. So in the case of those who for the first time return from heresy, the Church not only admits them to penance, but keeps them alive and sometimes, if she believes them to be truly converted, even restores them to the ecclesiastical dignities which they had held before. But relapsing is a sign of instability concerning the faith; so that on a subsequent return to the Church they are admitted to penance, but not freed from the sentence of death.

"Accordingly the practice was, that a relapsed heretic who recanted was first strangled, then burnt. If he did not recant he was burned alive, but Bellarmine's biographer, Petrasancta, explains that this was not done out of cruelty, but in the merciful hope that the extremity of bodily suffering might induce the culprit to save his soul by recanting at the last moment (see the passage cited—Selbstbographie des Cardinals Bellarmine p. 235). In the same place a long list is given of heretics capitally punished in Rome. See also Gibbings—Were Heretics ever burned at Rome? Gibbings remarks that one of the propositions selected from Luther's writings, and condemned by Pope Leo X in the Bull Exsurge, in 1520, as pestiferous and destructive, etc., is, 'Haereticos comburi est contra voluntatem Spiritus.'"

XI.

AFRAID OF THE TRUTH

WHY does the Church of Rome hide the Second Commandment from her people? It is one of the Ten that God gave unto Moses on Mount Sinai and is to be observed by all people in all time. It is found in Exodus, 20th Chapter. It reads: "Thou shalt not make unto thee any graven image or any likeness of anything that is in the heaven above or that is in the earth beneath; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God." In order to make out the *Ten*, they cut the Tenth Commandment, which is a short one, in two. In twenty-nine Catechisms of the Church, large and small, used in Italy, France, Belgium, Austria, Bavaria, Silesia, Poland, Portugal, England and Ireland, the Second Commandment is entirely omitted.

The worship of images was one of those corruptions of Christianity which crept into the Church stealthily and almost without notice or observation. This corruption was introduced under a fair disguise, and so gradually was one practice after another introduced in connection with it, that the Church had become deeply steeped in practical idolatry. And when at length an endeavor was made to root it out, the evil was found too deeply fixed to admit of removal.

Images and pictures were first introduced into churches, not to be worshipped, but either in the

place of books to give instruction to those who could not read, or to excite devotion in the minds of others. It soon, however, was found that pictures and images brought into churches darkened rather than enlightened the minds of the ignorant and instead of exalting the devotion of the worshippers they ended in turning their thoughts from the true God to the worship of created things.

When, however, it becomes a matter of controversy before the Protestant public, there is an apparent conflict of opinion between their noted divines. Cardinal Wiseman says that any real worship paid to images is to be regarded simply as edifying memorials; but a more distinguished scholar and saint, Thomas Aquinas, says emphatically that, "The same reverence should be displayed towards an image of Christ as towards Christ Himself".

At all events the Second Commandment is broken by the Church of Rome.

XII.

THE MARIOLATRY PENDULUM SWUNG TO THE LIMIT

IN EVIDENCE of the stampede of Virgin Mary worshippers to her altars all over the world, note this: Out of the 433 public churches and chapels of the City of Rome, five are dedicated to the Holy Trinity, fifteen to our Lord, together with four of the Crucifix and two of the Sacrament, making twenty-one; and one hundred and twenty-one to the blessed Virgin, more than four times all those others put together. These suggestive facts at the very heart of Romanism do but too faithfully denote the current teaching and practice touching the idolatrous trend of this old historic Church.

In the porch of one of the churches, S. Mariadelle Crazie, close to the Vatican, the text, Hebrews 4:16, is set in large, permanent letters, with the important change: "Let us come to the throne of the *Virgin Mary*", instead of "throne of grace", as it stands in the Bible.

If that is not dethroning the King and putting a creature in His place, what is it?

As the Apostle Paul says:—

"They have become vain in their reasoning and their sensual heart is darkness. Professing themselves to be wise, they become fools. And change the glory of the incorruptible God into an image of a finite creature." (Rom. 1:21-23.)

XIII.

THE APOCRYPHA

THE term "Apocrypha" is applied to a body of literature that has come down to us in close connection with the canonical books of the Bible, and yet is not of them.

Their rejection by the Jewish Palestinian body of worshippers, as well as by the larger proportion of the early Church, gradually stamped the name Apocrypha as a term of reproach, indicating inferiority in contents. Henceforth such books lost their early sacredness and became embodied in a collection that remained entirely outside the Hebrew Bible, though in general found in the Septuagint and the Vulgate.

The real, external differences, then, between the Protestant and Roman Catholic Bibles today are to be traced to the different ideas of the canon on the part of the Jews of Palestine, when the Hebrew Bible was on its native soil, and on the part of the Jews of Alexandria, who translated that same Hebrew Bible into Greek.

Jerome, in his revision of the old Latin Bible, found the Apocrypha books therein, as carried over from the Septuagint; but in his translation of the Old Testament, he was careful not to include in the Old Testament proper any books not found in the Hebrew Canon. *The Douay or Catholic Bible.*

It was not until the Council of Trent, April 15, 1546, that the Roman Catholic Church publicly

set its seal of authority on eleven of the fourteen or sixteen Apocryphal books.

These books that are found in the Douay version possess no authority whatever, either external or internal, to procure their admission into the sacred canon. None of them are extant in Hebrew; all of them are in the Greek language, except the fourth book of Exodus, which is only extant in Latin. They were written in the most part by Alexandrian Jews, subsequently to the cessation of the prophetic spirit; though before the promulgation of the Gospel, not one of these writers in direct terms advances a claim to inspiration; nor were they ever received into the sacred canon by the Jewish Church, and therefore they were never sanctioned by our Saviour. No part of the Apocrypha is quoted, or ever alluded to by *Him* or by any of His apostles; and both Philo and Josephus who flourished in the first century of the Christian Era, are totally silent concerning them.

The Apocryphal books were not admitted into the canon of Scriptures during the first four centuries of the Christian Era.

XIV.

THE ROMAN CHURCH ARRAYED AGAINST THE COMMAND OF CHRIST

ROME claims the right or power to change and mutilate the most important and sacred institution of the Christian Church—the Sacrament of the Holy Eucharist. When our Lord, the night before His crucifixion, established the ordinance of the Holy Communion He laid special stress upon the fact that *all* should partake of the cup. Drink ye *all*, of it, he said (Matt. 26:27); and accordingly it is set down by another Evangelist that they *all* drank of it (Mark 14:23). Notwithstanding, the rule of the Roman Church is that none but the officiating priest ever does receive the chalice, and thus the laity are cut off forever from participation in that half of the rite: although our Lord has said in another place; "Except ye eat the flesh of the Son of Man, *and drink His blood,* ye have no life in you" (John 6:53); AND the Apostle Paul has added, writing to the laity at Corinth, "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till He come"; and again, "Let a man examine himself, and so let him eat of that bread and drink of that cup" (Cor. 11:26-28); words which cannot mean less than that Saint Paul expected that lay communion in the chalice would last till the second coming of the Lord.

Therefore, as the blood is the life, and without the shedding of blood there is no remission, and as

it is the blood that cleanseth from all sins, if either element is denied it should be the bread instead of the wine.

There is no question as to usage. Not only does the Greek Church—more ancient than the Roman—still communicate her eighty millions of believers in both kinds; and Cardinal Bona, one of the Roman body, confess that "The faithful always and in all places, from the first beginnings of the Church till the twelfth century, were used to communicate under the species of bread and wine, and the use of the chalice began to drop little by little away in the beginning of that century. It was the Council of Constance, on June 15, 1415, that dared on its own responsibility to set aside Christ's command." Half Communion was declared heretical by several Popes—Pope Leo the Great, Pope Gelasius I, Pope Urban II, Pope Paschal II, and others.

XV.

THE BIBLE A PROHIBITED BOOK

AS SOME one may question that fact, we cite the proof from the *Fourth Rule* of the Congregation of the Index of Prohibited Books, approved by Pius IV., and *still in force*, as follows: "Since it is manifest by experience that if the Holy Bible in the vulgar tongue be suffered to be read everywhere without distinction, more evil than good arises. Let the judgment of the bishop or inquisitor be abided by in this respect; so that, after consulting with the parish priest or the confessor, they may grant permission to read translations of the Scriptures, made by Catholic writers, to those whom they understand to be able to receive no harm, but an increase of faith and piety, from such reading; which faculty let them have in writing. But whosoever shall presume to read these Bibles or have them in possession without such faculty, *Shall Not be Capable of Receiving Absolution of Their Sins, Unless They Have First Given Up the Bibles to the Ordinary*. Booksellers who shall sell or in any other way furnish Bibles in the vulgar tongue to any one not possessed of the license aforesaid, shall forfeit the price of the books, which is to be applied by the bishop to pious uses, and shall be otherwise punished at the pleasure of the said bishop, according to the degree of the offence. Moreover, regulars may not read or purchase the same without license had from their superiors."

So then, we see that permission to read the Bible is not a thing of course, but an exceptional favor, made difficult to obtain and likely at once to be refused in every case where any man wanted honestly to know what God's revelation says upon some point of popular religion which might perplex him. But this is not all; for Clement VIII, glossing this rule, declares that the order and custom of the Holy Inquisition *Have Taken Away from Bishops and Superiors All Power to Grant Any Such Licenses.*

Note the following:

Five condemned Propositions:

1. The reading of Holy Scripture is for all.
2. The Lord's Day ought to be hallowed by Christians with pious reading, and above all, of Holy Scripture.
3. To take the New Testament out of the hands of Christians or to keep it shut against them, by taking away the means of understanding it, is to close Christ's mouth to them.
4. To forbid Christians the reading of Holy Scripture, especially of the Gospels, is to forbid the use of light to the children of light, and make them undergo a sort of excommunication.
5. It is useful and necessary at all times, in all places, and for all kinds of people, to study and learn the spirit, holiness and mysteries of the *Sacred Scriptures.*

Now, the above five are amongst the 101 Propositions of Quesnal condemned by Pope Clement XI as *false. scandalous, pernicious, seditious, impious, blasphemous and heretical.*

Pope Leo XII, in an Encyclical dated May 3, 1824, addresses the Bishops thus:—Venerable brothers, in conformity with our apostolic duty, we exhort you to turn away your flock from these *pernicious pastures of vernacular Bibles.* Reprove, be instant, in season, out of season, in all patience and doctrine that the faithful have committed to you, be persuaded that if the Sacred Scriptures be everywhere indiscriminately published, more evil than good will arise thence, because of the rashness of men.

XVI.

CREED OF POPE PIUS IV

"I BELIEVE that in the Mass there is offered to God a true, proper and propitiatory sacrifice for the living and the dead. And that in the holy sacrament of the Eucharist, there is truly, really and substantially the body and blood, together with the *Soul* and *Divinity*, of our Lord Jesus Christ, and there is made a conversion of the whole substance of the bread into the *Body*, and of the whole substance of the wine into the *Blood*, which conversion the Catholic Church calls Transubstantiation. I also confess that, under either kind alone, Christ is received whole and entire, and a true Sacrament."

The One Perfect and Final Sacrifice offered by our *Great High Priest* against the myriads of Masses offered on Roman Altars all along the centuries.

God's Answer to Rome's Claims.

"Wherefore He, Christ, is able also to save them to the uttermost who come unto God by Him, seeing He ever liveth to make intercession for them. For such a high priest became us, holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily as those high priests—Jewish—to offer up sacrifice, first for His own sins, and then for the people's; for this He did *Once for all*, when He offered up Himself.

"For Christ is not entered into the holy places made with hands, figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that He should offer Himself often as the high priest did; for then must He *often* have suffered since the foundation of the world, but now *once*, in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, so also Christ was *Once* offered to bear the sins of many. We are sanctified through the offering of the body of Jesus Christ *Once* for all. But He, after He had offered one sacrifice for sins forever, sat down at the right hand of God. For by one offering He hath perfected forever them that are sanctified."

Heb. 7:25–27. 9:12,26,28. 10:10,12,14.

Let Paul's Epistle to the Hebrews be read again and again as a perfect antidote to the heresy of the Mass. It is a masterly argument in favor of the *One All-Sufficient Sacrifice* of our Great High Priest for the sins of the whole world.

XVII.

BLASPHEMOUS

IN FURTHER evidence of the deterioration of the religious thought and life of Roman Catholics is the profane use they make of certain titles they employ in speaking of the Virgin Mary, the Mother of Jesus. They speak of her as "the Mother of God", "Mother of the Creator", and even "Mother of the Eternal". Such epithets I never heard used when I was a member of the Church. Such titles are an offence to the Divine Being. She is the Mother of Jesus, the Son of Man—of his Humanity, but not his Deity. It's a wonder they do not call her the "Mother of the Word." "In the beginning was the *Word*, and the Word was with God, and the Word was God. The same was in the beginning with God". John 1:1,2. The omniscient Son of God knew that centuries after He had returned to the bosom of the Father, that millions of His professed followers would render devotion and worship to His mother and therefore He never spoke to her or of her as "mother", but simply "woman".

Evidently His mother did not at first fully understand His mission. We know that His brothers did not believe in Him. And along at first as He was spending all His strength in preaching and working miracles they said, "He is beside Himself". The Douay version rendered it "He is become mad". So one day they left the little cottage in Nazareth and came to where He was

preaching. When they got there they found they couldn't get in for the crowd. So a man went in and told Him that His mother and brothers were outside wanting to see Him. He stopped and said, "Who is my mother and who are my brethren?" And looking round about on them who sat around Him, he saith, "Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother and my sister and mother." Mark 3:32-35.

XVIII.

PILGRIMAGES

THE most popular of all Roman pilgrimages until recently was that to Loretto, in the Province of Ancona, Italy. The great source of attraction is a plain brick building about 28 feet by 12½, supposed to be the house of Nazareth, where Mary was born and received the Annunciation, and where Jesus found a home for many years. A legend relates that the Apostles turned the house into a church and that when the Turks threatened it with destruction it was transported by angels through the air and deposited (A. D. 1191) on a hill at Tersato in Dalmatia. In 1294 angels carried it across the Adriatic to a wood near Recanati; from this wood it was finally removed to its present site at Loretto, where it has since been permitted to remain. Bulls in favor of the shrine were issued by Pope Sixtus IV, in 1481, and by Julius II, in 1507. Leo XIII has confirmed previous privileges granted to the festival of the holy house of Loretto and added others. This Pope declares plainly that this is the house where "The Word was made flesh". It is a legend of the dark ages of which no trace can be found until after the Crusaders. It is to be noticed that these devotions connected with pilgrimages to holy places had considerably declined until Pope Leo XIII came into power. A special office has been sanctioned, masses appointed, and an annual festival fixed and the usual privileges and indulgences granted to pilgrims. These pilgrims are

reckoned by the 100,000. It is stated that on a recent year, 371,000 communions were celebrated. In addition to this, 100,000 bottles of water from the grotto are bought and sent to invalids at a distance. Yet Romanists, themselves, admit that this pilgrimage to Lourdes is one of the most profitless of devotions, except that it brings an enormous income to the priests and to the Church. It is said that the sight of the returning multitudes is harrowing—disappointed, saddened, their sickness at times aggravated by the excitement and the fatigue. They had crowded the services, presented self-denying offerings, drunk the water, prayed fervently—yet in vain.

A HUGE SYSTEM OF GRAFT

The whole system is mischievous. These pilgrimages are like the divers altars of the heathen Balak; they assume that God is accessible in one place rather than in another.

Romanists have reason to be ashamed of this instance of modern superstition and of the dangers they involve. Let the reader ponder over the following words of a learned Roman Catholic after reading a book on the cults of the *sacred heart* of Jesus and that of Mary: "We are strangely embarrassed when, after reading this sort of book, we happen to meet with this fundamental axiom of Christianity, so clearly and so magnificently expressed by the Apostles: *'There is not salvation in any other, for there is no other name under heaven given to men whereby we must be saved.'"* (Acts IV:12), that is—Christ Jesus. Surely, many Romanists in their heart of hearts must feel his perplexities and echo his words.

XIX.

THE ORIGIN OF THE JESUITS

IGNATIUS LOYOLA was the founder of the Order. The suppression of the Reformation was the avowed purpose of himself and his society. For the accomplishment of this object he converted the members of his society into a compact body of militia, and placed in their hands weapons chosen by himself, instructing them that they were specially selected as the executioners of the Divine vengeance. Though opposed to Protestanism, they set out to reform the numerous orders then existing in their own church—such as the Benedictines, Dominicans, Franciscans, and others. They found, however, that they were incompetent to arrest the decline of the Church of Rome, on account of their own need of reform. In further explanation of the reasons why Loyola desired to establish the Society of Jesuits, he addressed directly to the Pope, Paul III, this argument: "It appears that this society is absolutely necessary for the eradication of those abuses with which the Church is afflicted." And at another place, referring to the condition of the Church in Germany, he says it was "attributable to the ignorance of the people and, more dangerous still, to the shortcomings of the priesthood, abandoned to the gratifications of their own passions. In the entire City of Worms there was but one priest worthy of respect."

Neither Luther nor the reformers could have employed softer words to justify themselves. The well-established historical fact is, that the same condition of things existed throughout the leading nations of Europe, beginning at Rome and reaching out in every direction, having the Papacy as its common center. Rome was rotten to the core. Luther was raised up of God to arrest the progress of crime and start the great work of reform.

The Jesuits have been driven out of every Catholic country in Europe. They were expelled from St. Petersburg and Moscow by the Russian Emperor in 1816.

In China they engaged with the natives in worshipping Confucius instead of Christ, and made offerings upon his altar without the slightest twinge of conscience. They became all things to all men in order to win converts. Neither the Pope, however, nor the Church endorsed such foolish and wicked practices.

Let it be understood that the Jesuit Order is not a religious institution. It is a political organization. Let any reader take the pains to examine the provisions of the constitution of the "Society of Jesus", and he will not find one word in it essential to religious faith; nothing to show what Christ or the Apostles or the Fathers taught in reference to any of the fundamental doctrines of Christianity. On the other hand, he will find provisions for the initiation of novices, for scholars, coadjutors, the professed provincials, rectors, etc, etc.; the duties of each being minutely defined. Much pertains to the working of the machinery, but

it lays little claim to being known as a religious society. Each member is required to take a vow that he will go wherever the Pope chooses to send him. Herein lies the *true secret of the Papal attachment for this mysterious organization.*

XX.

IMAGE WORSHIP

INTELLIGENT and shrewd heathen when arguing in favor of idols say exactly what Roman Catholic controversialists do in defence of their practice, namely, that they do not believe in any sentient power as residing in the mere stone, wood, or metal of which their idols are made, but regard them as representing visibly certain attributes of Deity, to bring them home to the minds of worshippers; and that homage addressed to these idols on that ground is acceptable to the unseen spiritual powers, who will listen to and answer their prayers as made indirectly to themselves; and in fact, Athenagoras, a Christian apologist, who lived in the second century (A. D. 177) tells us that such was the defence set up by the Roman pagans of that time in behalf of idolatry, and adds that they appealed to the miracles and cures wrought by such images as proofs of their truth. And Julian, the Apostate, writing in defence of idols against the Christians of his time, says: "Our ancestors appointed them as tokens of the presence of the gods, but not that we should think them to be gods themselves. Just as one who is loyal to the sovereign's pictures and who loves his son looks with pleasure on his son's portrait, and one who loves his father on his father's portrait; so one who loves the gods looks gladly at their statues and pictures.

Roman Catholics, who translate the passage in Exod. 20:5, "Thou shalt not *adore* them", say the rendering of the Authorized Version is misleading, "*Thou shalt not bow down to them.*" Not so; that is the strict meaning of the Hebrew word to *bow* down or *prostrate one's self*, just as every devout Catholic does before images and relics.

In evidence of the heretical drift of Romanism, image worship was unknown in the early history of the Church. Down to the death of St. Augustine, in A. D. 430, there was no devotional use of pictures and images lawful amongst Christians.

XXI.

THE HOLY SPIRIT, NOT PETER OR THE POPE, THE VICAR OF CHRIST

AS to the Papal claim in right of the Apostle Peter to supreme authority in ruling and teaching the whole Church, that is readily settled by an appeal to the New Testament, which practically contains all we really know about the power conferred on Peter. Rome's favorite and only text from the Gospels is Matt. 16:18, "Thou art Peter and upon this Rock I will Build my Church." Now, let it be borne in mind that examination of the Bible shows us that the title of "Rock" is confirmed to God the Father in the Old Testament, and to Christ Himself in the New. One text from each must suffice in illustration: "Who is God, save the Lord, and who is a Rock, save our God?" 2 Sam. 22:32. "That Rock was Christ," 1 Cor. 10:4. So far was Christ from placing one Apostle as head over the others that He at least twice declared to them that no such distinction of rank could be permitted among them, Mark 9:33-35; Luke 22:24-26. Moreover, Christ appoints His Vicar at the Last Supper, but that is no mere man, however great, but the Holy Spirit Himself, John 14:26; 16:7. Peter is the only Apostle except Judas who fell away from Christ, denying Him with an oath, and that while fresh from the first Eucharist and from Christ's prayer that his faith might not fail, Matt. 26:69-75.

XXII.

MARY AND JOSEPH EXALTED ABOVE JESUS

ROME is running wild in search of new gods to worship. Altars innumerable are being erected all over the world in honor of Mary the Mother of Jesus. And now Joseph the husband of Mary is placed on a high pedestal beside her for adoration and worship.

This is something new. A real modern cult. On December 8, 1870, the Pope received a commission from heaven that Joseph is to be

THE PATRON OF THE UNIVERSAL CHURCH

This new devotion of Saint Joseph is commended by the Lord God, the Pope to all devout Romanists. It has been reserved, he says, by the Providence of God for these latter days. The whole month of March has been dedicated to his worship. The parish priests are to exhort their people thus: "Let us prepare ourselves piously, pastors and flocks, for the exercises of the month of March. Let each day bring us again to the feet of the blessed altars of Saint Joseph, and let our prayers mount ardent and confident to *him in whose hands Jesus Christ has left in heaven the key of his infinite favors.*"

What unmitigated nonsense!

That our Lord Jesus Christ has left to Joseph, the husband of Mary, the key of the infinite favors

of God. It is worse than paganism! Such religious teaching coming from a man who professes to be the Vicar of Christ is nothing less than arrant blasphemy.

How do they know that the key of heaven has been committed to Joseph? This furnishes an apt illustration of the way their rule of faith is revised and enlarged.

XXIII.

MODERN HEATHENISM

THE Church of Rome in the name and under the cloak of Christianity is becoming the most idolatrous religion in the world. In proof of this I cite *A Prayer* by Cardinal Vaughan:

"Ever blessed and glorious Joseph, kind and indulgent father, and compassionate friend of all in sorrow, through that bitter grief with which thy heart was saturated when thou didst behold the sufferings of the Infant Saviour, and in prophetic vein didst contemplate His most ignominious passion and death, take pity, I beseech thee, on my poverty and necessities, counsel me in my doubts, and console me in all my anxieties. Thou art the good father and protector of orphans, the advocate of the defenceless, the patron of those who are in need and desolation, do not then disregard the petition of thy poor child; my sins have drawn down upon me the just displeasure of my God, and hence I am surrounded with sorrows. To thee, O lovely guardian of the poor neglected family of Nazareth, do I fly for shelter and protection.

"Remember, O most pure spouse of the blessed Virgin Mary, my sweet protector, St. Joseph, that no one ever had recourse to thy protection, implored thy help or sought thy mediation without obtaining relief. Confiding, therefore, in thy goodness, I come into thy presence and fervently recommend myself to thy care and protection.

Oh, despise not, most loving foster father of my Redeemer, the petition of thy humble client, but graciously hear and grant it. Amen."

These prayers are from a manual drawn up by Cardinal Vaughan. Such prayers are not only idolatrous and profane, but silly and senseless. Think of putting such prayers in print and on the lips of poor, ignorant, deluded worshippers!

XXIV.

ROME AND SIN

I CANNOT return to the Roman Church because her entire religious system is arrayed against the Word of God, the grace and mercy of God, and the atoning work of Jesus Christ on the cross.

Rome's teaching in regard to the punishment due to sin is *damnable* in the extreme. It is the *secret* and *source* of the most perfectly planned system of graft ever devised by man.

Rome teaches that when the penitent receives absolution in the confessional from the priest, he does not receive full remission for all his sins. The debt due the weightier, the mortal sins, is remitted, but the smaller or *venial* sins, the penitent must take care of himself. That is, he must *satisfy* the justice of God by penance here or in purgatory hereafter. That is what the Church calls the doctrine of *Satisfaction*, which the Roman Catechism says is the full payment of a debt. They say that when the eternal punishment of sin is remitted, the person must satisfy the justice of God for the temporal punishment, either by doing voluntary or enjoined acts of penance, by obtaining indulgences or undergoing the penalty in purgatory. Satisfy the justice of God! Think of it! A poor, helpless, bankrupt sinner, who hasn't a single grace to his credit, satisfying Him who is rich in mercy and boundless in beneficence. The idea is preposterous; the plan is rather *to satisfy*

the treasury of the Church. Here is where masses for the dead come in. These, however, must be paid for. No credit at that desk. At least I never heard of masses being said without pay except on "All Souls' Day".

That is what the Apostle Peter means when he says: "In covetousness shall they with feigned words make merchandise of you (2 Pet. 2:3).

How foreign is all this "satisfaction" business, this "priest-made" gospel to that of Isaiah: "Though your sins be as scarlet, they shall be as snow; though they be red like crimson, they shall be as wool" (Isa. 1-18). "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, for he will have mercy upon him, and abundantly pardon" (Isa. 55:7). "If we confess our sins (to God) He will forgive us our sins, and cleanse from all unrighteousness" (Jno. 1:9).

Penance and purgatory are the most offensive doctrines of Romanism. Offensive because they strike at the very root of the atoning work of Christ on the cross. They are a gross indignity toward the Son of God in His sacrificial work. He died for our sins; He offered himself a whole-burnt offering. He is our great High Priest forever after the order of Melchizedek. He is therefore able to save unto the uttermost all who come unto God by Him. "Who needeth not daily, as Saint Paul says, to offer up as the Roman priest does, first for his sins, and then for the people's; for *this He did once for all, when He offered up Himself*" (Heb. 7:25-27).

XXV.

ROME'S ASTOUNDING IGNORANCE OF THE BIBLE

F. CURCI, D. D., one of the great scholars and authors of the Roman Catholic Church, in the preface to one of his biblical works says: "The New Testament is of all books that which is least studied and read amongst us, insomuch that the greater part of the laity, even such as are instructed and practicing believers, *do not so much as know that such a book as the New Testament exists in the world, and the majority of the clergy themselves scarcely know more of it than they are obliged to read in the Missal and Breviary.*"

XXVI.

THE ROMAN CHURCH, THE ARCH HERETIC OF CHRISTIANITY

ROME is no longer the Church of Christ, but the Church of Mary. She has abandoned the New Testament and has turned her back upon Christ and His Apostles. In direct opposition to the plain letter of the Word of God, Romanism practically compels her members to worship a false deity. *She gives the lie to her own past.* There was a time when her "rule of faith" was the Scriptures and tradition. But now she has given up "tradition", the sayings of the Fathers, and is feeding, or rather inflating, her people with the *wind* of *new revelations* and the flimsy figments of the invocation of saints and the worship of the Virgin Mary, the mother of Jesus. More prayers are offered to her than to God the Father, or His Son Jesus Christ.

The Catholic Church of the first three centuries knew nothing of the worship of Mary. Indeed, her worship didn't get a good start for 600 years. It was of slow growth, as there isn't the shadow of proof therefor in the Gospels or Epistles.

In the four Gospels, first of all there is not a word to indicate that Jesus Christ accorded to His mother any share whatever in His work, neither during nor after his ministry on earth; neither in this world nor in the other; neither as acting of herself nor as an an intercessor with her

Son or with *God*. Here are the only references to her in the Gospels:

"Hail! thou art highly favored, the Lord is with thee; blessed art thou among women." "Behold the handmaid of the Lord; be it unto me according to thy word." And some days after, when she began to comprehend the future grandeur of her Son, "All generations" she said, "shall call me blessed".

Yea, blessed indeed was she whom God had chosen to be the Mother of the Saviour. Protestants have never said otherwise. But from that to worship, to an invocation whatsoever, the distance is great, *it is infinite*. This very word *blessed*, so evidently applicable to anyone who has been the object of a great favor, finds its commentary elsewhere, and from the mouth, too, of the Saviour himself. "Blessed" exclaimed a woman, "is the womb that bare thee, and the paps which thou hast sucked." What was His reply? "Yea, rather blessed are they that hear the Word of God and keep it." Here we can see at once that the simple grace of being a believer is put above that of having given birth to the Messiah.

On one occasion, at the wedding in Cana of Galilee, she makes a request to her Son. She does not go even so far as that. She came to Him and said: "They have no wine". "Woman", replied Jesus, "what have I to do with thee?". He then performs the miracle; but He had made it a point to show that it was not because she had asked Him. On another occasion when told that His mother and His brethren wanted to speak with Him—"Who is my mother?" said he, and "who

are my brethren?" Then stretching forth His hand towards His Disciples, he said: "Behold my mother and my brethren! for whosoever shall do the will of My Father which is in Heaven, the same is my brother, my sister, and mother" (Matt. 12, Chapter 49-50).

XXVII.

WHAT NEXT?

I CANNOT return to the Roman Church because of the *uncertainty* attending her faith and teachings. The modern Church of Rome may at any time modify or alter the old belief; the Pope alone, without the consent of the Church, as the Vatican decrees lay down, can decide infallibly on all matters of faith or morals. It follows, therefore, if these propositions be true, that St. Athanasius, when he had the *living voice* of the Church against him, not only the majority of the bishops of his day, but the Pope also, must have been a heretic and rebel for refusing to accept Arianism. So the *faith* of Roman Catholics depends now on the weakness or caprice of a single man, who may be himself unsound in the faith, wicked or mad, as several popes have been. Pius IX, on his own responsibility and authority, did add, in 1854, a new Article to the Roman Catholic Creed, that of the Immaculate Conception of the Blessed Virgin, a doctrine not only undiscoverable in the Bible or in any ancient Christian writing, but implicitly contradicted by Saint Augustine, explicitly denied by Saint Bernard (commonly called "the last of the Fathers"), and by the greatest of all Roman Catholic divines, St. Thomas Aquinas, and openly disputed as false by orthodox Roman Catholics for many centuries; so therefore, *not lawful* for any Roman Catholic to hold or teach, unless he reject the clause of the Creed of Pope

Pius IV, published by the Council of Trent: "Neither will I ever take or interpret the Scriptures otherwise than according to the *unanimous consent* of the Fathers". Another Pope may invent some other new tenet, and declare it part of the Gospel; or may deny, and order others to deny, some ancient and universally received Christian doctrine. In fact, so perfect and entire is the Christian Creed, that it is scarcely possible to add anything to it in one direction without *taking from it* in another, as this very doctrine of the Immaculate Conception shows; for it takes away from the Lord Jesus Christ that peculiar attribute assigned to *Him* by Holy Writ, of being *alone* without sin (Heb. 4:15, 7:26, St. Peter 2:22; 1 St. John 3:5), and thus no Roman Catholic can any longer tell what his religion may be at any future time, nor even what it has been at any time in the past; since the Vatican decrees are retrospective.

XXVIII.

THE IDEAL OF HILDEBRAND IS STILL IN FORCE

A BROAD-MINDED philosophic historian, who has made a special study of the Papacy during the centuries, in concluding an historic article says: "The spirit of the hierarchy is unchangeable, according to Pius IX, in his allocution of 1849, the impotence of the Church to impose its yoke on others is bondage and shameful servitude; and careless of the teachings of the intervening twenty years, he shows what that yoke is by reviving in 1869, as recorded in the journals of the day, an obsolete order wh ch requires all physicians to cease attending, and abandon to his fate, any patient dangerously ill, who, within three days after seeking medical aid, shall not have confessed his sins, and expressed his willingness to receive extreme unction. Destined to perdition in the next world, he is to be abandoned helpless to his fate in this, and the voice of humanity is to be stilled for him who cannot be forced into dependence on the spiritual ministrations of the priest.

When the Vicar of Christ conceives that His duty to God requires Him to use such means to reclaim His erring children, we learn the full significance of the principles proclaimed in the Encyclical and Syllabus of December of 1864, where any denial of the imprescriptible rights at any

time possessed by the Church is condemned as absolute heresy.

It is a damnable error to assert that the Church has ever exceeded her rightful prerogatives; that the state should be independent; or that the Church should not be allowed to coerce into submission all who may disregard her authority. That is Romanism today as really as in 1864.

XXIX.

ROME'S ATTITUDE TOWARD THE ENGLISH BIBLE

THOUSANDS of dollars, scores of scholarly monks, and years of time may be employed and expended on the Latin Vulgate, but what do the millions of the laity care for all that? Not a fig. Now let me say that the Douay, the English Catholic Bible, needs revision a thousand times more than the Latin. But will the Pope ever order a revision of that? Never, till the end of ages! Why? Because that would encourage their people to read it, and that would be against the edicts and teachings of the Church. A myriad of martyrs have gone to the stake because of their loyalty to the Word of God.

"The entrance of Thy Word giveth light."
Rome chooses darkness rather than light.

XXX.

ROME UNSETTLED AND CONDEMNED

I CANNOT go back to the Roman Church because her Creed has changed since I left. The Immaculate Conception of the Virgin Mary was unheard of for centuries, and has no foundation whatever in the Word of God. The dogma of the Pope's infallibility is the last of Rome's unprimitive and uncatholic doctrines. It was decreed at the Vatican Council held in Rome, 1870. It has been a source of regret and distress to many Romanists. Before its promulgation, Cardinal Newman wrote to a distinguished Bishop of the Roman Church: "Why should an aggressive, insolent faction be allowed to make the heart of the just sad whom the Lord hath not made sorrowful? Why cannot we be let alone when we have pursued peace and thought no evil? Some of the truest minds are driven one way and another and do not know where to rest their feet—one day determining to give up theology as a bad job, and recklessly to believe henceforth that the Pope is impeccable; at another tempted to believe all the worst which a book like 'Janus' says. Then, again, think of the score of pontifical scandals in the history of eighteen centuries which have partly been poured forth and partly are still to come."

Some of the ablest Roman theologians opposed it, but the dogma had been determined upon by the Curia and the Pope. The fact that the infallibility of the Pope was not held as a dogma

even by the Roman Church for 1800 years is alone sufficient to condemn it. It was rejected by the Councils of Constance and Basle. It is not mentioned in the Decrees of the Council of Trent, nor in the Creed of Pope Pius IV, which added so many doctrines to the Roman Church. The heresies and mistakes of former popes refutes Infallibility.

That remark just quoted of Cardinal Newman is most significant: *"Think of the score of pontifical scandals in the history of eighteen centuries."* And then remember that this doctrine of 'Infallibility" goes back to the first ages of the Church, and takes in the *scores of popes that were a disgrace to the race, but still are held to have been infallible!*

XXXI.

PURGATORY AND ITS INMATES

THERE is one important fact that has been overlooked in the present day controversy with Romanists, and that is the place given to *the new revelations.* They have become a part of the present day "rule of faith", and are the controlling element in the religious devotions of the Romish devotee.

Popular Romanism differs as much from that of the Council of Trent as the latter does from the Creed of the average Protestant Christian. Scripture and tradition and *modern revelations* dominate in the Vatican. Both within and without the Church of Rome it has constantly happened that persons of an excitable and enthusiastic frame of mind, whose thoughts have been much occupied about religion, have supposed themselves to be favored with miraculous communications from God.

There is in the Roman Church an amazing amount of literature recording such revelations as I have alluded to; but whether these revelations are genuine or not, the Pope will not tell, and it is at anyone's choice to accept or reject. We are told that some of the Oxford converts were very enthusiastic in their new-found faith, and would swallow down what old fashioned Roman Catholics were straining at. Among these were none more influential than the late Father Faber—author of "Faith of Our Fathers". His books at

first had a very rapid sale. His "*All for Jesus*" is full of the most wretched stuff ever put in print. You can hardly read half a dozen pages without coming across expressions like this: "Our Lord said to St. Gertrude", "It was revealed to St. Teresa", "Let us listen to the testimony of God Himself; He made known to a holy nun, etc.". Many such silly expressions are found in his devotional writings in regard to interviews he had with this and that saint in the spirit world.

A number of new things about Purgatory are stated on this authority, and being incorporated into widely circulated devotional works, pass rapidly into popular belief. For instance, that the Virgin Mary is Queen of Purgatory, that the Archangel Michael is her prime minister, that the souls that are there are quite unable to help themselves, and that our Lord has so tied up His own hands that He is unable to help them except as masses are offered up for them by living Christians; with a number of other details as to the causes for which they are punished, and the manner in which they are relieved. I regret, says Faber, to have to mention that, according to the revelations of St. Francesca, bishops seem, on the whole, to remain longest in Purgatory, and to be visited with the greatest rigour. One holy bishop, for some negligence in his high office, had been 59 years in Purgatory.

More recently, a French admirer of Father Faber has made a systematic treatise on Purgatory, based on modern revelations. The book is called "Purgatory", according to the revelations of the saints. On Purgatory, more than on any

other subject, the evidence of revelations deserves to be listened to, for the whole faith of the Church of Rome on this subject has been built upon revelations, or, as it should be called in plain English, on ghost stories! For hundreds of years the Church seems to have known little or nothing on the subject.

Gregory the Great, one of the noted Fathers of the Church, wrote a Latin book of dialogues on Purgatory; but its genuineness has been questioned, merely because it seemed incredible that such a sensible man should write such a silly book. This was twelve or thirteen centuries ago, and the men of that age thought that the world was coming to an end, and this book of Gregory's gave an account of a number of apparitions or ghost stories that formed the real foundation of the Western belief in Purgatory.

It appears that it is not only that many ghosts have returned to tell of their sufferings, but more Saints than one have been permitted to descend to visit the Purgatorial regions, and have given us a complete map of the place. It seems that Purgatory has but one division of the subterranean regions. At the center of the earth is the place of the damned; above it lies Purgatory, divided into three regions for the special torments of the various occupants.

My informant reports: "I am sorry to tell you, though you might have gathered it from something that I have already said, that the lowest division is largely tenanted by the souls of priests and bishops, monks and nuns. But it will shock you to hear that in that region are the souls of many

popes, who, with all the treasure of the Church at their command, were not able to make provision for their own need."

I could fill a volume with the visions and vaporings of those dead, so-called saints. But I forbear. Mark you, however, these are not Protestant ghost tales, but from the brains and pens of those who aid, by masses for the dead, to fill the coffers of the Church.

According to Father Faber's report it takes a long time to get out of Purgatory. Some have been in 123 years!

XXXII.

ROME AND INDULGENCES

THE doctrine of Indulgences is a delicate one with Roman Catholics, having been the occasion of so much scandal to the Church, and yet at the same time such an exhaustless source of revenue, that they pass over it as lightly as they can, softening and minimizing its peculiarities. An Indulgence is a remission of the temporal punishment due to venial sin, and also to mortal sin, after the eternal punishment has been remitted. According to the teaching of Rome, when the "penitent" receives absolution, he is delivered from the eternal punishment due, *i.e.*, hell, but not free from the temporal punishment due. This must be borne by himself either in this world or in purgatory; and Indulgences are the means by which it may be in part or in whole remitted.

These Indulgences are dispensed by the authority of the Pope. He holds the keys to this "heavenly treasure," assuming the prerogative of God Himself. For who can forgive sins but God only? Some Romish writers deny that Indulgences confer the pardon of sin. They are very sensitive at that point, expecially in view of Protestant criticism. But historic facts are abundant in proof that the above statement is true. The Popes of Rome have expressly affirmed that the recipients of an Indulgence "obtain the fullest pardon of all their sins." And the late Pope Leo XIII, in his

Encyclical of September 1, 1883, granted to all the faithful "the full remission of all their sins."

The sacrament of penance and the doctrine of Indulgences, taken together, present a complete view of Rome's system of pardon. Under the one, the *eternal* punishment of sin in hell is remitted, and under the other the *temporary* punishment of sin in purgatory is remitted.

The doctrine of Indulgences is one of the many novelties of the Roman Church. In the early church it was unknown. The pretentious claim that the doctrines of the Church are the same as in the days of Christ and the Apostles, or even in the early age of the Church, is without foundation. It was not until the fourteenth century that the idea of mitigating temporal pains inflicted by the Church was extended to the abbreviating of the time to be spent in purgatory. In this way, Indulgences began to be considered as helpful to the dead as to the living.

In the sixteenth century the sale of Indulgences had become a recognized traffic in the Church. Leo X wished money partly to finish the building of St. Peter's, and partly to meet his extravagances, accordingly, he published indulgences which professed to secure the full remission of sins, and these found a ready sale in the ecclesiastical market of Europe. They were farmed out by the Pope to the highest bidder, and the price was paid beforehand to the Pontiff.

In Germany, the purchaser was Albert, Archbishop of Mainz and Magdeburg, a prelate notorious for his extravagance; and his agent was the famous, or rather, infamous Tetzel. In this way,

a most indecent and scandalous traffic was carried on by the agents of the Pope, and every kind of sin had its price in money.

Early in the sixteenth century the Church of Rome actually published to the world a book entitled *"Taxae Penitentiariae,"* in which were quoted the prices to be paid for the pardon of all conceivable kinds of sin and crime, even the worst. The genuineness of this book has been denied. But the fact has been abundantly established, and the repeated editions prepared under Papal sanction leave no doubt in regard to it. *"Janus."* It may be said that the Church has changed in regard to such things. In reply, we say that the late Pius IX was in the habit of sending to Sicily, up to the year 1868, a bull which contained "an explicit catalogue of crimes with the sums required to receive forgiveness." By means of this bull, the Pope authorized all Father Confessors in Sicily to condone crimes for a pecuniary consideration. A burglar or bandit would appear before the priest telling him he had pilfered or spent 1,000 lire. "No matter," the priest would say, under the bull, "if you have preserved a portion of the spoils for the Church"; thus a compromise was easily arrived at. The burglar paid the Pope a tax, and the Pope in return absolved the burglar. In the bull mentioned, there was a complete list of all imaginable crimes—rape, robbery, murder, nothing was omitted, and side by side with each crime was the price set upon it.

The basis upon which the Indulgence and Mass traffic is worked is the alleged *Treasury of Merits*

(Speech of Signor Tajani, Minister of Justice in the Italian Government, on the 11th July, 1875. Reported in *Times*.)

scheme. That is the shrewdest piece of religious financiering ever produced in the Vatican.

The Pope argues thus: One drop of Christ's blood was sufficient for the redemption of the whole world, therefore, all the rest that he shed, together with the merits and prayers of all the saints, over and above what were needed for their own salvation, constitutes an *inexhaustible treasury or bank,* on which the Pope has a right to draw, and these drafts are applied in payment for the relief or release of souls in purgatory. But these drafts cost money. Millions go into the coffers of the Church every year as the result of this scheme. It is so arranged also that anyone who obtains an Indulgence can apply its merits to himself, or transfer it to some other, living or dead. The plan is based on the alleged claim that the Pope controls the treasury. He holds the key. He is the dispenser of grace. He opens and no man can shut; and he shuts and no man can open. But every turn of the key implies a deposit of hard cash.

XXXIII.

A NOTED CONVERT FROM ROME

THE Romish doctrine in regard to sin is on the whole the most dangerous, deceptive, and deleterious of any of the dogmas propagated by that Church. It is not in harmony with the teachings of Holy Scripture respecting sin, nor is it in its practical working conducive to the highest state of morals. It encourages a degree of laxity in certain lines of moral conduct that militates against the upbuilding of a Christian character after the pattern of Jesus Christ in the New Testament. Rome teaches that there are two kinds of sin—*mortal* and *venial.* The former is deadly and exposes the soul to eternal punishment; the latter is of trifling moment, such as little deceptions, fibs, idle, foolish words, petty thefts, etc., etc. Such sins need not be confessed to the priest, as they only subject one who dies in that state to the fires of purgatory. The doctors of the Church, however, have always been sorely puzzled concerning the dividing line between the two kinds of sin. And well they may be, for being of the same nature, and both springing from the same root, they are kith and kin.

There is a passage in Baroness Von Zedwitz's new book, "The Double Doctrine of the Church of Rome,"* relevant to this subject, and worthy of being quoted. (The "Baroness," before her marriage, was Miss Caldwell, of Philadelphia, Pa., who founded the Roman Catholic University

* Fleming H. Revell Co., New York, London, and Edinburgh.

of Washington, D. C. In view of her wealth, literary culture, and high social position she was brought into close contact with the Roman Prelacy in America and Catholic countries of Europe. Even in America in her "early girlhood" she had serious misgivings in regard to the "*Unchristian conduct of almost all the prelates with whom she came in contact,*" but "never ceased to hope and believe that when womanhood had ripened her judgment, those apparent inconsistences would be fully explained." But when she came to travel abroad in Catholic countries, especially the seat and center of Roman power, her eyes were fully opened to the "true inwardness" of the Papacy. She says, "*Romanism, to be understood, must be traced to its source, and it is to the College of Cardinals in Rome, and the 'Propaganda,' one must look for the true confirmation of its spirit.*" "*Revolt,*" she says, "was the inevitable result of my search for enlightenment, and I struggled to be free; but from the desert waste of Esoteric Catholicism but few can find the true path back to Christianity, and mine was a long and dreary search." Finally, after a patient, persistent, prayerful, sincere search after the truth, she records this decision:—"*In the name of Christ, whose pure image has been long blurred by dross of Popery, in the name of Righteousness and Duty, I cast from me what was left of the garb of Romanism, and resolved to stand before my God, as an upright, if an unclothed soul.*")

The following is the quotation referred to:—"The standard of veracity in the Church of Rome differs seriously from that used by moralists in general. The principal and most influential guide

upon questions of morals, in the Roman Catholic Church, is always Alphonsus de Liguori, who is not only a saint of the Church (since 1836), and declared by the fact of his canonization to be perfectly sound in all his doctrines, but is also a 'Doctor' of the same Church (since 1871), which means that he is one whose teachings deserve to be accepted and followed by everyone. His work on Moral Theology is accordingly the standard now in use, and the others currently employed adopt its principles. Here is what he lays down on the subject of speaking the truth: "*Every kind of equivocation or quibbling which comes short of direct lying but is intended to deceive the hearer, and does in fact deceive him, is always lawful for 'a just cause'.*" An example of each kind will help to make the matter plainer. A man asked if a particular thing be true, which he knows to be true but does not wish to admit, may lawfully reply: "I say, No," meaning thereby only, "I utter the word, No," and not, "I declare the thing did not happen." This and many others of a similar character are put by Liguori himself (Theol. Mor., IV.: 151-167).

On turning to the words of Jesus in the Gospel we find a very different interpretation of those sins that the Roman Church calls *venial.*

Says Jesus: "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment, For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

And Saint Paul gives expression to some very plain truths to certain Christians to whom he wrote concerning those sins that Romanists count *venial*. Says he: "Wherefore putting away lying, speak every man truth with his neighbor. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Nor foolish talking, nor jesting, which are not convenient." Place this bugle-blast of Paul in the interest of sincerity and truth against the deceptive Romish casuistry of Liguori: "Therefore seeing we have this ministry, as we have received mercy we faint not, but have renounced the hidden things of dishonesty. Not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the *truth* commending ourselves to every man's conscience in the sight of God."

Innumerable quotations and illustrations from the Bible might be given to show that the Romish idea of sin has no foundation in the Word of God. The heart is the seat of all sin." Out of the heart," says Jesus, "proceed evil thoughts." "He that committeth sin," says the Apostle John, "is of the devil." Sin is the transgression of the law. All unrighteousness is sin. And the Holy Spirit has come into the world to convict of sin. All sin is of the devil.

XXXIV.

DOES THE POPE AUTHORIZE THE MURDER OF HERETICS?

LORD ACTON, the late distinguished British peer who remained a Catholic till his death, in writing the *London Times* of November 9th and 24th, 1874, said: "The *Corpus juris* makes the murder of Protestants lawful. Pope Pius the Fifth justified the assassination of Elizabeth. Pope Gregory the Thirteenth condoned, or rather applauded, the massacre of Saint Bartholomew.

"A speculative Jesuitism separate from theories of tyranny, mendacity and murder, keeping honestly clear of the Jesuit with his lies, of the Dominican with his fagots, of the Popes with their massacres, has not yet been brought to light.

"Cardinal Newman defended the Syllabus, and the Syllabus justified all those atrocities. Pope Pius the Fifth held that it was sound Catholic doctrine that any man may stab a heretic condemned by Rome, and that every man is a heretic who attacks the papal prerogatives. Borromeo wrote a letter for the purpose of causing a few Protestants to be murdered.

"The Irish massacre was more appalling to the imagination than the Sepoy rebellion, because it was nearer and of vaster proportions. A respectable writer who lived in Ireland believes that there were 300,000 victims."

The clearest statement of his own opinion upon Jesuitism and the Jesuits is found in a private letter to Premier Gladstone. Among other things, Lord Acton says: "Putting aside the ignorant mass, and those who are incapable of reasoning, I do not know of a religious and educated Catholic who really believes that the See of Rome is a safe guide to salvation. . . In short, I do not believe there are Catholics who, sincerely and intelligently, believe that Rome is right and that Dollinger is wrong. And therefore I think you are too hard on Jesuits, or too gentle with Jesuitism. You say, for instance, that it—Jesuitism—promotes untruthfulness. I don't think that is fair. It not only promotes—it inculcates distinct mendacity and deceitfulness. In certain cases it is made a duty to lie. But those who teach this doctrine do not become habitual liars in other things.

"An account of Catholicism which assumes that, in the middle of the 17th century, Rome had not commenced to burn (Protestants), is an account which studiously avoids the real and tragic issues of the time. The part of Hamlet is omitted by design. . . . Familiar instances must have been remembered, as they had read in the most famous theological treatise of the last generation by what gradation of torments a Protestant ought to die. They knew that whoever obstructed the execution of that law forfeited his life, that the murder of a heretic was not only permitted but rewarded, that it was a virtuous deed to slaughter Protestant men and women until they were all exterminated.

"To keep these abominations out of sight is the same offence as to describe the Revolution (French) without the guillotine.

"There was no mystery about these practices, no scruple, and no concealment. Although never repudiated, and although retrospectively sanctioned by the Pope in his Syllabus, they fell into desuetude under pressure from France, and from Protestant Europe. But they were defended, more or less boldly, down to the Peace of Westphalia (1648). The most famous Jesuits countenanced them, and were bound to countenance them, for the papacy had.

"The Inquisition is peculiarly the weapon, and peculiarly the work of the Popes. It stands out from all those things in which they co-operated, followed or assented as the distinctive features of papal Rome.

"It was set up, renewed and perfected by a long series of acts emanating from the supreme authority in the Church, No other institution, no doctrine, no ceremony, is so distinctly the individual creation of the papacy, except the dispensing power. It—the Inquisition—is the principal thing with which the papacy is identified, and by which it must be judged.

"The principle of the Inquisition is the Pope's sovereign power over life and death. Whosoever disobeys him, should be *tried* and *tortured* and *burnt*. If that cannot be done, formalities may be dispensed with, and the *culprit may be killed like an outlaw*.

"That is to say the principle of the Inquisition is murderous, and a man's opinion of the

papacy is regulated and determined by his opinion about *religious assassination.*

"If he honestly looks upon it as an abomination, he can only accept the Primacy with a drawback, with precaution, suspicion, and aversion for its acts. If he accepts the Primacy with confidence, admiration, unconditional obedience, *he must have made terms with murder.*

"Therefore the most awful imputation in the catalogue of crimes rests, according to the measure of their knowledge and their zeal, upon those whom we call Ultramontanes (Jesuits). The controversy, primarily, is not about problems of theology; it is about the spiritual state of man's soul, who is the defender, the promoter, the accomplice of murder. Every limitation of papal credit and authority which effectually disassociates it from the reproach, which breaks off its solidarity with assassins and washes away the guilt of blood, will solve most other problems. At least, it is enough for my present purpose to say, *that blot is so large and foul that it precedes and eclipses the rest, and claims the first attention.*"

XXXV.

HALF-COMMUNION DECLARED HERETICAL BY POPES

SEEING that such is the mind of the ancient Church, we should naturally look to find half-communion, like Mariolatry and the invocation of angels, condemned as a heresy when it first crops up. And so we do, by the highest authority, moreover, which Roman Catholics acknowledge.

Pope Leo the Great declares that abstinence from the chalice is a Manichean heresy, and says: "They receive Christ's body with unworthy mouth, and entirely refuse to quaff the Blood of our redemption; therefore, we give notice to you, holy brethren, that men of this sort, whose sacrilegious deceit has been detected, are to be expelled by priestly authority from the fellowship of the Saints." (Hom. xli.)

Pope Gelasius I, in a letter to the bishops Majoricus and John, embodied in the Roman canon law (Corp. Jur. Can. "Decret," III, ii. 12), says: "We have ascertained that certain persons having received a portion of the Sacred Body alone, abstain from partaking of the chalice of the sacred Blood. Let such persons, without any doubt (since they are stated to feel themselves sound by some superstitious reason) *either receive the Sacrament in its entirety*, or be repelled from the entire Sacrament, because the division

of one and the same mystery *cannot take place without great sacrilege.*"

The Pope is clearly speaking about *laymen* here, for he not only does not name priests, but the clause about repelling must refer to the duty of the celebrant in respect of such disobedient communicants, as he clearly could not repel *himself;* and we should find, if priests were intended, some threat of suspension or deposition instead. Accordingly, in the older editions of the Canons (as those collected by Ivo of Chartres and Micrologus), the heading ran: "*No one* is permitted to receive the Communion of the Body alone without partaking of the Blood," but it has been altered in the later editions into, "The *Priest* ought not to receive the Body of Christ without the Blood." Even Cardinal Baronius rejects this gloss as foolish (*frigidam*). ("Ann. Eccl." A. D. 496.)

Thus it is clear that what so shocked St. Gelasius was exactly what is seen in every Roman Church now, the priest alone receiving the chalice, and the laity abstaining from it. The case was not as if the priest had attempted to *consecrate* in one kind only.

And the Council of Clermont, presided over in 1095 by Pope Urban II in person, decreed, in its twenty-eighth canon, that "No one shall communicate at the altar without he receive the Body and Blood separately and alike, unless by way of necessity, and for caution.'

Pope Paschal II wrote thus to Pontius, Abbot of Cluny, in A. D. 1118: "Therefore, according to the same Cyprian, in receiving the Lord's Body and Blood, let the Lord's tradition be observed;

nor let any departure be made, through a human and novel institution, from what Christ the Master ordained and did. For we know that the Bread was given separately, and the Wine given separately, by the Lord Himself; *which custom we therefore teach and command to be always observed in Holy Church,* save in the case of infants, and of very infirm people, *who cannot swallow bread.*" (Ep. 535, t. 163, p. 442, ed. Migne.)

Here, then, are four Popes, and on the third occasion with a council of 218 bishops and abbots, deciding one way; and, on the other hand, the first decree the other way was at Constance, after the Council had just deposed one Pope as a heretic and schismatic, but had not yet elected any other in his stead. John XXIII was deposed on May 29, 1415; the canon enjoining half-communion was passed on June 15, 1415; and the new Pope was not elected till November 11, 1417. So that the evidence against the lawfulness of the change is overwhelming, even on Roman grounds.—*Littledale.*

XXXVI.

WORSHIPPING GOD IN A DEAD LANGUAGE

ONCE more the Church of Rome is in plain contradiction, both to the letter and spirit of Holy Scripture, by discarding in Divine Service the most important part of public worship and adopting a dead language that not one in a million of their people can understand. It is a senseless custom, void of reason, of no earthly good to the masses of worshippers who have to listen for an hour at every service to the Latin mumblings of the priest.

The words of St. Paul on this topic are so pertinent that it is desirable to cite them in full: "If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at the giving of thanks, seeing he understandeth not what thou sayest? For thou, verily, givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue." (1 Cor. XIV, 14-19.)

XXXVII.

THE CHURCH OF THE LIVING GOD

THE Church, according to St. Paul, is a temple, a religious edifice, of which the faithful are the stones. "You are" said he to the faithful at Ephesus (2:20-22) "built upon the foundation of the Apostles and prophets; Jesus Christ Himself being the chief cornerstone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.'

Thus, according to St. Paul, the Church is the society of all the faithful of the Old as well as of the New Testament; the first instructed by the prophets, and the second by the apostles, form together a spiritual habitation, having for its foundation Jesus Christ, waited for by the one as the Messiah, adored by the other as the Divine Word clothed in humanity.

The prophets and apostles form the first layers of this mystic edifice. The faithful are raised on these foundations and form the edifice itself. Finally Jesus Christ is the principal stone, the cornerstone which gives solidity to the monument.

There is no other foundation or principal stone than Jesus Christ. St Paul writes to the Corinthians (1 Cor. 3:11), "For other foundation can no man lay than that it is laid which is Jesus Christ." Paul gave to the Corinthians this lesson,

because among them many attached themselves to the preachers of the Gospel, as though they had been the cornerstone of the Church. "I have learned," said he to them, "that there are contentions among you. . . . Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you?"

Peter himself could not be, according to St. Paul, regarded as the cornerstone of the Church, as the first Vicar of Jesus Christ, any more than himself or Apollos. Peter and all the other apostles were only in his eyes other ministers of Jesus Christ, the first layers of the mystic edifice.

St. Paul also compares the Church to a body, of which Jesus Christ is the head, and of which the members are the pastors and the faithful.

"Christ," said he, "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine by the sleight of man and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh

increase of the body, unto the edifying of itself in love."

There is then but one Church, of which Jesus Christ is the Head; which is composed of the faithful as well as the pastors, and in the bosom of which the pastors work in the various ministrations which are confided to develop the Christian life.

Do we perceive in these notions of the Church, a monarchy governed by a sovereign pontiff, absolute and infallible? This is what Paul calls, "the pillar and ground of the truth."

Listen to what Peter has to say, the man who is called by Romanists the first Pope. "The elders which are among you I exhort, who am also elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 3:1.)

XXXVIII.

INFALLIBILITY

ST. BERNARD affirms that "none except God is like the Pope, either in Heaven or on earth." "The Emperor Constantine," says Pope Nicholas I, "conferred the appellation of God on the Pope; who, therefore, being God, cannot be judged by man." Pope Innocent III said—"The Pope holds the place of the true God." Innocent and Jacobatius both state that the Pope can do nearly all that God can do. While Decius rejects the word "nearly" as being unnecessary, Jacobatius and Durand assert that "none dare say to him any more than to God." Antonius says that the Pope can choose and elect the emperor; that the Pope, the Vicar of Christ, hath universal jurisdiction of spiritual and temporal things, in the place of God. Wherefore, seeing such power is given to Peter, and to the Pope, in Peter, being his successor, who is he then in all the world that ought not to be subject to the Pope's decrees." It is presumed by many today that these assertions for the Popes belong only to the distant past, and that a great change has come over that system in these later times. But a little reflection and observation prove that these are the sentiments of Rome, still. We should bear in mind, too, that the constant claim of Rome is that its doctrines are unchangeable; that the decrees of its Popes and councils are infallible; and that those decrees, breathing out blasphemy against God

and persecution against His saints, are still held sacred by the Roman Church of the present day. Surely, too, in observing modern instances of Papacy's great, swelling words of vanity, please note the notable decree of the Ecumenical Council, held in Rome, A. D., 1870, declaring the infallibility of the Pope. "Thou art another God upon earth." That is to say he is almost as perfect as the other God in Heaven; that he cannot err more than the other; that in his ex-cathedra utterances the Pope is infallible, unerring. The vote of the Council was taken on July 13, 1870; and on the 18th, the decree was formally promulgated, with ceremony, at the great Saint Peter's Cathedral in Rome. The following description of the event by Dr. J. Cummings of London, who was an eye witness, will be read with interest: "The Pope had a grand throne erected in front of the eastern window in St. Peter's, and arrayed himself in a perfect blaze of precious stones, with Cardinals, Patriarchs and Bishops in gorgeous apparel surrounding him: awaited for the rising sun to flash its beams full upon his magnificence, and by its reflection make him appear to be, not a man, but what the decree had pronounced him. But the sun refused to shine; the dismal dawn darkened rapidly to a deeper and deeper gloom; and the dazzle of splendor could not be produced. The aged eyes of the would-be God could not see to read, and candles were ordered. Even then the candlelight strained his vision too much; and the Council's decree was handed to a Cardinal to read. As he began to read, a glare of lurid fire and such a crash burst from the inky heavens as was never

equaled at Rome before. Terror fell upon all. The reading ceased, and one Cardinal sprang from his chair, exclaiming: "It is the voice of God speaking, the thunders of Sinai." The decree of the Ecumenical Council was thus repudiated by Almighty God, but not by the Popes and Councils even to this day. Church infallibility was one of the first, and paved the way to others. It was claimed before the office of Pope was acknowledged. It has been a most serious error, and has barred the way against the rectifying of errors when afterward discovered. It has placed the decrees of church councils beyond contradiction or questioning, either by reason or Scripture, and has made human ignorance and weaknesses and misconceptions the standards of faith instead of God's Word—the Bible; for, once conceded that the voice of the Church council was infallible (unerring), everything must be forced to conform thereto; and each council felt bound to render no decisions contrary to preceding councils; and those which did otherwise were liable to be repudiated. So that an error once affirmed could not be denied nor even dropped, and the Bible and reason had to be interpreted and twisted to match the infallible decrees of fallible men. It was no wonder that it required a very expert theologian to interpret the Scriptures so as to make them agree with so-called infallible decrees. The history of Rome shows clearly that, while professing to reverence the Bible as the Word of God, she has kept it in the background and her own infallible words to the front. Not only so, but Rome has proscribed God's Word entirely, as unfit to read,

and dangerous to the people, that her own infallible word might have full control. It well knew that the Bible was dangerous to its power and a constant denouncement of its blasphemous pretensions. In the days of Papal power, the possession or reading of the Bible by the people was treated as a criminal offence. When Wickliffe published his translation, Pope Gregory sent a bull to the Oxford University, condemning the translator as "run into a detestable kind of wickedness." Tyndale's translation was also condemned; and when Luther published his German translation, Pope Leo X issued a bull against him. Nevertheless, the work went grandly and steadily forward.

The fourth rule of the Index Expurgatoris says: "If any shall have the presumption to read or possess the Bible without written permission, he shall not receive absolution until he have first delivered up such Bible to the Ordinary. Pope Pius VII, on June 29, 1816, was "truly shocked at this crafty device, by which the very foundations of religion are undermined," by the Bible Societies in Poland. The infallible Pope Clement XIV abolished the Society of the Jesuits in a bull bearing the date of July 21, 1773, in which he said, "The name of the Company of Jesus shall be, and is, forever extinguished and suppressed." And that this bull of suppression and abolition should "forever and to all eternity be valid, permanent and efficacious." Yet just forty-one years later, Pope Paul VII re-established the Society of Jesus; revoking what his infallible predecessor said should "stand forever and to all eternity." The easy way to avoid the conclusion that the

doctrine of Papal infallibility is false is to say, in all such cases, that one of the contradictory bulls was not ex-cathedra. But the Pope who issued the bull that turned out false thought it was ex-cathedra and intended that it should be ex-cathedra, and everyone else seemed to be of the same opinion. Where is the use of an infallible teacher who is sometimes fallible when he claims to be infallible and thinks that he is? If we must subject the teachings of the infallible Head of the Church to the review of the Scripture, and reason, and science and time, to find out whether they are indeed ex-cathedra and infallible, why not dismiss the infallible head, and go directly to the Bible and to reason and science? That is just what all Protestants have done.

XXXIX.

ROMAN PENANCES

SO much will suffice to have been said on Roman fetishes, charms, and amulets, with the profound disbelief in an omnipresent, omnipotent, and all-merciful God which underlies their use. Let us now turn to the question of Roman penances. If these did but fairly represent the ascetic and self-denying side of Christianity, the subjugation of flesh to spirit (not the injury of the first to the injury of the second), and desire to be conformed to Christ's suffering life, no thoughtful Christian could censure them. But they stand on a very different footing.

The penances of the primitive Church were all inflicted before absolution was conferred. That once granted, and the penitent restored to Church communion, they ceased. Their object was, on the one hand, to be tests of sincerity; and on the other, to associate suffering with sin in the penitent's memory. And this is the Scriptural doctrine, too—

"Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning:

"And rend your heart and not your garments, and turn unto the Lord your God: for He is gracious and merciful, and repenteth Him of the evil.

"Who knoweth if He will return and repent, and leave a blessing behind Him." (Joel ii, 12-14).

"For word came unto the King of Nineveh. . .

"And he caused it to be proclaimed and published through Nineveh. Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water.

"But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

"And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did not" (Jonah iii, 6-10).

The Fathers again and again urge the need of "bringing forth fruits meet for repentance," and when the view was first maintained that communion might be given to the lapsed without some temporal penalty being previously imposed, censured it as a dangerous innovation (St. Cyprian, "De Lapsis"). But they held, on the other hand, that when full proof of repentance had been given by the penitent, and absolution had been received, the sin and its consequences, temporal and eternal, were blotted out by God's merciful forgiveness.

The Roman Church, now habitually giving absolution *before* any kind of penance or satisfaction has been really performed, and on a mere understanding that something will be performed by the penitents, and nevertheless holding, as the Council of Trent lays down (sess. xiv. c. 8), that satisfaction *must* be done, in order to a full

remission of sins, practically disbelieves in the efficacy of her own absolutions, and teaches that penalties still await absolved sin; but that people have a choice whether they will have their purgatory, in part at least, in this world by self-torture, or await the penal sufferings beyond the grave. Hence the penances come *after* absolution. If Roman penances were like those of the Eastern Church, mere *remedial advice*, and not in any sense *satisfaction* for sin, it would not matter when they were performed; but as the received teaching is that they are part of the penal satisfaction, they ought to precede, not follow, the pardon. With this error of practice, a very ancient error of doctrine, surviving from a heresy which crept early into the Church, is closely bound up, that of regarding the Christian's body, not as a sacred thing, hallowed in baptism, and so to be treated with reverence in the midst of self-denial, but as a wholly evil thing, to be crushed utterly as the soul's bitterest foe; which is rank Manichaeism.—*Littledale.*

XL.

THE MAN OF SIN, THE SON OF PERDITION

WHO is that Man of Sin, of whom the Apostle Paul writes? Does he represent an individual or a system, an organization? We think the latter. Although the portrait that Paul draws in his Second Epistle to the Thessalonians, fits the Man of the Vatican exactly. Here it is:

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Remember ye not, that, when I was yet with you, I told you these things?

And now ye know what withholdeth that he might be revealed in his time.

For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Even him, whose coming is after the working of Satan with all power and signs and lying wonders.

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

And for this cause God shall send them strong delusions that they should believe a lie:

That they all might be damned who believed not the truth, but had pleasure in unrighteousness. —2 Thess. 2:1-12.

XLI.

A BAD DREAM

ONCE more, Cardinal Newman has denounced as a "bad dream," that very language respecting the Blessed Virgin of which specimens have been given above, and has recorded his dissent from Liguori's "Moral Theology," albeit that book is now authoritatively sanctioned in every Roman confessional. And it is only a few years since a well-known English Roman Catholic priest and controversialist extracted a series of more than *eighty* heretical propositions from the works of the late Father Faber, and endeavored to get them censured at Rome, on the ground that they were doing serious mischief here to orthodoxy. The answer he got practically amounted to this: that his charges were perfectly true in themselves, but that it would never do to condemn so useful and thorough-going a partisan of the extremest Ultramontanism. And so the matter dropped.

There are many other subjects on which there is great division of opinion amongst the Roman clergy, such as grace and free-will, purgatory, and even the Holy Eucharist itself, and it is only the intellectual apathy and ignorance of the great bulk of the priesthood, with the sedulous exclusion of the laity from ecclesiastical topics, which prevent these facts from being notorious.

XLII.

OUR ENGLISH BIBLE

THE history of our English Bible is as interesting as a fairy tale. It is replete with the most striking and charming incidents illustrative of the way in which God provides for the dissemination of His Word. We can see His hand in raising up men of mark whose scholarship, devotion and self-sacrifice have given them an exalted place in the World's Hall of Fame. The names of Huss, Wickliffe and Tyndale, martyrs for the Book, gain in lustre and renown as the ages roll on. The English Bible is regarded by competent critics as the greatest of English classics, and the most venerable of the national heirlooms. By the bondage of a common literary heritage it unites the whole English-speaking race. It is sealed with the blood of martyrs. It has quickened moulded, and sustained what is best and strongest in our individual and corporate life.

XLIII.

THE JESUITS A RULING POWER

THE Order of Jesuits was first recognized by the papal power in 1540. It is unique. It has been courted and feared, hated and banished by almost every nation in the world where it has gained a footing. It has made and controlled popes and been suppressed by them. It has been expelled from the territory of European governments over seventy times! It is the ruling power in the Roman Church today.

Pope Clement XIV, at cost of his life, abolished the Order. In 1886, Leo XIII restored them to power.

XLIV.

THE PATH TO PURGATORY PAVED WITH GRAFT

THE entire Romish system, from the sacrament of baptism to that of extreme unction, is so adroitly and systematically arranged as to keep the coffers of the Church well supplied.

Among the Romanist doctrines there is none, perhaps, which seems to have less foundation, either on Biblical grounds or for theologic reasons, than that of purgatory. Being as it is, a purely ecclesiastical invention, it is sustained by the *greed of graft !*

XLV.

THE NEW TESTAMENT AGAINST THEM

IN 1857, the Rev. Henri Lassere, a devout and learned priest in France, being anxious that his Roman Catholic friends should become familiar with the four Gospels of the New Testament—Matthew, Mark, Luke, and John—had the book translated into elegant French. The book was submitted to his Archbishop for his approval, and also the Pope, himself. The book met with their hearty approval. It was published and scattered by the hundred thousand. It was said by some that 300,000 were sold. The Pope became alarmed, however, at the rapid circulation of the book, and it was suddenly discontinued and placed on the Index Expurgatorius, and the book destroyed. Why? Afraid of the free use of the words of the Gospel.

XLVI.

THE ROMAN CHURCH AND THE BIBLE

EVERY well-informed and broad-minded Protestant will concede the great debt we owe the scholarly monks of the Roman Church for their preservation of the Holy Scriptures during the long, dismal period of the Dark Ages. As to the Jews were committed the Oracles of God, so to the devout scholarly monk, in his cell, was committed the transcription and re-transcription of the Word of God, centuries before the art of printing was invented. St Jerome, the author of the Latin Vulgate, the *only authorized Bible of the Roman Church*, was the greatest scholar of his age, and has not been surpassed by scholars of subsequent ages. He lived in the fourth century, and did his herculean work in the little town where Jesus was born, in a grotto in Bethlehem of Judea. The Douay or English Bible is not the authentic Bible of the Roman Church, as no Pope or Council has ever given it their official sanction. When the Council of Trent in the sixteenth century endorsed Jerome's Vulgate, there were two editions, and one was more perfect than the other. Unfortunately, the Infallible Church, with its Infallible Head, adopted the inferior edition. And now for many years there has been a movement among the scholars of the Church to have a thorough revision of the Vulgate.

In 1908, Pope Pius X directed that this be undertaken, and intrusted the work to the Benedictine

Order, with Abbot (now Cardinal) Gasquet as head of the commission.

The revision is well under way, but it will take many years to complete it. How enormous is the task may be gathered from the fact that there are scattered through the world more than 8,000 manuscripts of the Vulgate, of which 700 are earlier in date than the eleventh century. And these must be compared with the more or less fragmentary manuscripts that antedate the St. Jerome—versions of the "Old Latin" Bible, Greek, Syriac and Hebrew texts—which were used or which may have been used by St. Jerome in making his translation.

There is, for instance, the Septuagint, a second-century translation in Greek, from which the King James version was principally translated into English. There are the translations from the Hebrew of the Old Testament made by Origen in the third century, and the fragments of the translations of Aquila, Symmachus and Theodotion in the second century. St. Jerome made use of some of these, but he translated the Old Testament from the original Hebrew, in which work he was assisted by the ablest rabbis, who went to him for the purpose in his cell at Bethlehem. Unfortunately, there is today no Hebrew manuscript in existence that is older than the tenth century, but a comparison of this with the early Greek translations shows that the text is practically identical with the ancient.

A JOKE ON THE AMERICAN SCHOLAR

Cardinal Gasquet has been arousing mirth among the learned Benedictines of Rome by re-

lating a piece of advice given to him on his recent visit to this country by an interested but ingenuous American to whom he had been speaking of the enormous task of revising the Bible, in which the Benedictine monks are now engaged. This man advised him in all seriousness to make use of the original manuscript of the Vulgate, written by the hand of St. Jerome!

As Abbot Ambrogio Amelli remarked in a recent address to the Roman clergy: "Truly excellent advice, but who knows where such a manuscript exists? Where can this archetype of the Vulgate, on which all the existing manuscripts are more or less directly based, be found?"

St. Jerome wrote his translation of the Bible into Latin in the years between 384 and 404 A. D., having been commissioned by Pope Damasus. In the ten succeeding centuries his version was transcribed by thousands of copyists. Through transcription and retranscription many errors crept into the text. Many learned men undertook to revise the corrupted text by comparing it with fragments of even older versions. Alcuin and Lanfranc were two of the earliest of these revisers, but the work of revision and corruption continued until 1546, when the Council of Trent decided that the Vulgate be accepted as authoritative, and an official version was published in 1592.

8,000 MANUSCRIPTS TO COMPARE !

This great work is divided among the Benedictine monks in other countries.

Reproductions of these are distributed to individual Benedictines in Italy, Germany, England,

Belgium and France, each of whom has a certain specific task allotted to him.

As soon as a monk has finished his work he sends his book to Rome, where the members of the commission resident there are engaged in classifying and grouping all the variants, transcribing them into one special register, which is a huge volume with forty columns to the page. Each column contains the variants of a codex, designated by its own special sign, so that the reciprocal relations between the several "families" can be seen at a glance.

Abbot Amelli told the Roman priests that this method put them in the way of tracing back the variants, seeing which was the most ancient reading, and "at the same time indicated exactly the vicissitudes the Vulgate had undergone in its long, obscure travels through the centuries and the different nations."

A WORLD-WIDE SEARCH

In the meantime the entire world is being raked with a fine comb in search of forgotten manuscripts. And some precious discoveries have already been made. The Benedictines have also begun the publication of the ancient Latin texts—those earlier than St. Jerome—as fast as they are brought to light. They have already published five volumes; (1) the very ancient African Psalter from the library at Montecassino; (2) a commentary on this by Father Chapelle; (3) a new and revised edition of the Codex Rhedigerames; (4) the Codex Vercellensis in two volumes. The last is one of the most famous manuscripts in the world,

its text having been used by St. Jerome. About to appear is the "purple codex" discovered several years ago by Don Amelli at Sarezzano, which has never before been published.

Don Amelli has just announced that he found recently in the library of the Cathedral at Vercelli, ancient Latin versions of the Books of Tobit, Judith and Esther, and another, complete, of the two Books of Esther. The latter was referred to by the Venerable Bede, but was believed to have entirely disappeared.

A MONK'S VALUABLE INVENTION

Another Benedictine has recently invented a process of reproducing palimpsests—as ancient manuscripts over which more recent authors have written anew (the original writing having been partially erased) are called. This method facilitates the deciphering of the original. Don Mauser of Beuron has already used it in deciphering a sixth-century manuscript of the Vulgate version of the Hebrew Prophets that had been written over by some later person and is now in the monastery at St. Gall.

In the great libraries of the world there are many such palimpsests, and the new invention is to be applied to deciphering them, a task that is ordinarily of extreme difficulty.

Thus are these learned Benedictine monks—always the intellectual aristocracy of the Church—busy at work on the immense task intrusted to them by Pope Pius X. They are in no hurry; thoroughness is essential, as the minutest detail may be of the highest importance. The work is

divided among them so that each man has just one thing at a time to do, and all the resources of the finest processes of reproducing ancient documents are called to their assistance.

The work will take many more years to complete, but when finished it is intended that it shall endure for all time as the nearest possible approach to an exact translation of the actual writings of the authors of the several books that make up the Holy Bible.—*Arthur Bennington in New York World.*

XLVII.

THE TEMPORAL POWER OF THE POPE AT AN END

WHEN Victor Immanuel II entered Rome in 1870 and made the Quirinal the capital of United Italy, the Pope called himself "the Prisoner of the Vatican" and issued one of the most shocking excommunications against the conqueror: "*By the authority of the* Almighty God, the Father, Son and Holy Ghost; and of the holy canons and of the undefiled Virgin Mary, mother and nurse of our Saviour, and of the celestial virtues, angels, archangels, thrones, dominions, powers, cherubim and seraphim; and of all the holy patriarchs and prophets, and of the apostles and evangelists, and of the holy innocents, who, in the sight of the Holy Lamb, are found worthy to sing the new song; and of the holy martyrs and holy confessors, and of the holy virgins and of the saints, together with all the holy and elect of God; we excommunicate and anathematize him, and from the threshold of the holy church of God Almighty we sequester him, that he may be tormented in eternal excruciating sufferings, together with Dathan and Abiram and those who say to the Lord God, 'Depart from us, we desire none of Thy ways!' And as fire is quenched by water, so let the light of him be put out forever more. May Father, Son and Holy Ghost curse him. May he be damned wherever he may be; whether in the house or in

the field, whether in the highway or in the byway, whether in the wood or water, and whether in the church. May the Virgin Mary, St. Michael St., John, St. Peter, St. Paul, the choir of the holy virgins, curse him. May he be cursed in living and dying, in eating and drinking, in fasting and thirsting, in slumbering and sleeping, in watching and reclining, in standing or sitting, in lying down or walking, and in blood-letting. May he be cursed in his brain; may he be cursed in all his faculties; may he be cursed inwardly and outwardly; may he be cursed in his hair; may he be cursed in the crown of his head; in his temples, in his forehead and his ears; in his eyebrows, in his cheeks, in his jaw-bones, in his nostrils; in his foreteeth and his grinders; in his lips and in his throat; in his shoulders and in his wrists; in his arms, his hands and his fingers. May he be damned in his mouth, in his breast, in his heart and in all the viscera of his body May he be damned in his veins and in his groin and in his thighs, in his hips; in his knees; in his legs, feet and toe-nails. May he be cursed in all the joints and articulations of his body. From the top of his head to the sole of his foot may there be no soundness in him. May the Son of the living God, with all the glory of His majesty, curse him; and may heaven with all the powers that move therein rise up against him, curse him, and damn him! Amen. So let it be. Amen."

XLVIII.

DECREE CONCERNING PURGATORY

COUNCIL OF TRENT

WHEREAS the Catholic Church, instructed by the Holy Ghost, has from the Sacred Writings and the ancient tradition of the Fathers taught, in sacred Councils, and very recently in this Ecumenical Synod, that there is a Purgatory, and that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar,—the holy Synod enjoins on bishops that they diligently endeavor that the sound doctrine concerning Purgatory, transmitted by the holy Fathers and sacred Councils, be believed, maintained, taught, and everywhere proclaimed by the faithful of Christ. But let the more difficult and subtle questions, and which tend not to edification, and from which for the most part there is no increase of piety, be excluded from popular discourses before the uneducated multitude. In like manner, such things as are uncertain, or which labour under an appearance of error, let them not allow to be made public and treated of. While those things which tend to a certain kind of curiosity or superstitution, or which savour of filthy lucre, let them prohibit as scandals and stumbling blocks of the faithful. But let the bishops take care that the suffrages of the faithful who are living, to wit: the sacrifices of masses, prayers, alms, and other

works of piety, which have been wont to be performed by the faithful for the other faithful departed, be piously and devoutly performed, in accordance with the institutes of the Church; and that whatsoever is due on their behalf, from the endowments of testators, or in other way, be discharged, not in a perfunctory manner, but diligently and accurately, by the priests and ministers of the Church, and others who are bound to render this [service].

XLIX.

ROME THE ANTAGONIST OF THE NATION

THE Roman Catholic Church, both in Scriptures and in Christian history, figures as a politico-ecclesiastical system, the essential and deadly foe of civil and religious liberty, the hoary-headed antagonist of both Church and State. John Milton said: "Popery is a double thing to deal with, and claims a two-fold power, ecclesiastical and political, both usurped, and one supporting the other." Let us consider a few undeniable facts.

Rome is the nation's antagonist because it is a corrupt and corrupting system of falsehood and idolatry that pollutes our land.

Cardinal Manning said: "The Catholic Church is either the masterpiece of Satan or the kingdom of the Son of God" ("Lectures on the Four-fold Sovereignty of God," London, 1871, page 171). Unquestionably, it is not the latter. Cardinal Newman declared: "Either the Church of Rome is the house of God or the house of Satan; there is no middle ground between them" (Essay 11, page 116). We solemnly affirm that she is not the former. The Church of Rome is Satan's counterfeit of the true Church of Christ. The heathen sacrificed to devils, not to God. As Israel took their idols from the nations about them, Rome Papal took her idolatry from Rome Pagan. When the "barbarian hordes" from the North overran the Roman Empire and dismembered it, the

Bishop of Rome sent missionaries among them, proposing a union of Christianity and paganism. The pagan temples and priests and rites were incorporated with the Christian Church, and Rome became "baptized heathenism." "They feared the Lord and served graven images." The Bishop of Rome naturally had great influence among them. At his suggestion, the lost unity of the Western Empire was restored in recognizing him as the official ecclesiastical head.

ROME IS THE NATION'S ANTAGONIST BECAUSE IT IS A POLITICAL SYSTEM OF FOREIGN DESPOTISM

Rome Pagan persecuted the Christians. Rome Pagan became Rome Christian under Constantine and ceased persecuting. Rome nominally Christian became Rome Papal and persecuted more severely than before. The Pope controlled the kingdoms of Europe for twelve centuries. How did he gain this power? After the Pope became universal bishop he longed to be free from the Byzantine yoke and wield civil power himself.

NO ROMANISM IN THE OLD CREEDS

So far as the chief facts and doctrines of the Christian religion have been collected and condensed into brief and popular forms for the benefit of the Christian flock, as being what must be held in order to salvation, they are embodied in the Three Creeds—the Apostles', the Nicene, and the Athanasian. As all these are held, taught, and publicly used by the Christian Church, with the advantage of being in the vulgar tongue, and not

in a dead language, there is nothing to be got by way of additional religious knowledge on these heads—the only ones necessary to salvation—by joining the Roman Church; for the fourth creed (that of Pius IV) which she has added, gives no further information on these main truths, but merely on certain comparatively minor points, as is proved by the fact that all Christendom was able to do quite well without it till so recent a date as 1564, nor is it, even now, propounded to ordinary lay Roman Catholics for reception. And it is very noticeable that not one of the special doctrines which distinguish the Church of Rome from the Christian Church (and in particular, no hint, however faint, of Papal authority, though a *fundamental* tenet in Roman teaching)can be found in these three old creeds, or in any ancient gloss upon them, though they were intended to contain all that is necessary to be held and believed by ordinary Christians, and though the old glosses fill up carefully all the important matters in belief and practice, which, while not stated in the brief creeds, are yet practically contained in them, and have been constantly received; such as the nature and use of the Holy Eucharist, the inspiration of the Bible, the transmission of Holy Orders, and so forth.

L.

A DEADLY BLOW AGAINST THE OLD HISTORIC FAITH

WHEN Pope Pius IX, on December 8, 1854, declared and defined that the Blessed Virgin Mary, at the first instant of her conception, was by the singular grace of the Omnipotent God preserved from all stain of original sin, a *deadly blow* was struck at the entire system of Romish worship. The adoption of the doctrine of the Immaculate Conception of the Virgin Mary opened as it were a flood-gate of cults and modes of worship that encourage and promote the worship of saints and relics contrary to the spirit and teachings of the Word of God.

LI.

THEY ARE FREE, WHOM THE TRUTH MAKES FREE

THERE has never been a time since the Reformation of the sixteenth century when there was a greater demand for the assertion of the genuine principles of Protestantism than just now. Protests need to be made against two apostasies,—Romanism and apostate Protestantism,—and there should be a revival of a purely Biblical Christianity.

The lust for power, either temporal or spiritual, sounds the death knell of pure and undefiled religion. The man who seeks to exercise lordship over his fellows has already lost the true spirit of Christ out of his heart. An ecclesiastical organization which has sought for power over the souls and bodies of men, and which has used that power, whenever necessary and possible, to bind the conscience and to force upon unwilling subjects the tenets and the rites of an apostate form of Christianity, can not be the true Christian church. "If any man have not the spirit of Christ, he is none of His."

In the Reformation, the Word of God prevailed over the traditions of the church, and great victories were won for the cause of truth. The ground then gained can be held only through the power of the same Word of God. Those who place tradition or creed above the written Word, reject the

Protestant platform and go back to the Roman Catholic position.

Protestantism stands for freedom. Protestantism stands for freedom of the conscience as against the domination of any human being or organization. Protestantism stands for freedom of the intellect as against the binding rules or the arbitrary authority of a hierarchy, either Protestant or Roman. Protestantism stands for freedom of speech and of the press as against the alleged divine prerogative of the few to tell the many what they shall say and what they shall print. In all this, Protestantism stands for the rigid observance of that divine law which is rightly called the law of liberty.

LII.

PROTESTING FOR THE TRUTH, AS IT IS IN JESUS

THE word Protestant in its modern signification is only four hundred years old, but the Protestant principle dates from the dawn of history. In the sixteenth century, the Reformers were called Protestants because they protested against certain things, primarily the decision of the second Diet of Spires in 1529; but in its actual historical meaning this word stands for a testimony against error both by exposing the error and by teaching the truth. Every Christian who accepts the Word of God as a sufficient rule of faith and practice, and who accepts Christ as his personal Saviour from sin and by faith receives the gift of the Holy Spirit as the power for obedience to the commandments of God, does in this very experience make the most powerful protest against the doctrines and practices of the Roman Catholic Church, and is therefore a consistent Protestant. The claim that the Protestant Church is only four hundred years old, while the Roman Catholic Church goes back to the time of Christ, is altogether misleading.

There can be little doubt that when God calls his own people out of the Church of Rome, previous to her destruction, he will do it in his appointed and natural way, that is, by means of his written and preached word powerfully quickened by the Holy Spirit.

If, within the next few years, the world witnesses a mighty pentecostal outpouring of the Spirit of God on papal countries, and a tremendous exodus out of the Church of Rome into the Church of Christ, the world may take it as the ringing of the last alarm to papal Christendom, and may know that the movement is none other than the voice of God, calling on his people in the Church of Rome, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

LIII.

THE BIBLE IN ROME

BEFORE Garabaldi and his army entered Rome, representing United Italy, no one was allowed to own or read a Bible in the city without fear of imprisonment. I remember well when our own Bishop, John F. Hurst, while he was our resident Bishop in Buffalo, when spending some time in Rome pursuing his studies in some of the great libraries—he was then writing his "Church History"—he did not dare have it known that he had a Bible in his possession. So, likewise, at that time a certain lawyer of New York was sent to Rome on a mission to study the educational interests of Italy, and when in Rome in his hotel, he was seen to be using his Bible more freely than was wise, and the American Consul came to him and told him that if it was known he was using a Bible he could not save him from a twelve months' imprisonment.

An amusing incident occurred on the first arrival of the invading army into Rome. It was followed immediately by a Bible colporteur leading a big mastiff drawing a dog-cart filled with Bibles.

Now the Waldensians and Methodists and other Protestants have magnificent and costly churches, colleges and schools, and also publishing houses.

THE SCRIPTURES A SUFFICIENT RULE OF FAITH AND PRACTICE

As soon as respect for the Holy Scriptures fails, faith totters. In that which stands plainly in

Holy Scripture is to be found the whole of faith and morals. I have learnt to bring such reverence to the books of Holy Scripture alone that I firmly believe that their authors were preserved from every error in writing them. Others, however conspicuous they may be for sanctity and learning, I read so that I do not take anything for granted, merely because they suppose it true, but because they convince me by means of those canonical writers or on reasonable grounds.—*St. Augustine, Bishop of Hippo (born 354, died 430), "De Doctrina Christiana."*

LIV.

A CHURCH OF UNCERTAINTIES

THE Apostle Paul says that he who *doubteth* is damned or condemned. Such a statement should awaken serious thought in the mind of the enquiring Roman Catholic when he considers the *uncertainty* that hangs over every rite and sacrament of his church. This idea of *intention* is a doctrine peculiar to the Roman faith which is that when the bishop or priest performs any religious ceremony he must *intend* to do what the church teaches to be done by said ceremony or it will not take place. If he fails to exercise his mind in the act it becomes null and void.

Therefore, as Cardinal Bellarmine, one of the most famous divines of the Church, says, "No one can be certain, with the certainty of faith, that he receives a true sacrament, because the sacrament cannot be valid without the *intention* of the minister, *and no man can see another's intention.*" (*Disput. Controv., De justific, III, viii 5.*)

What this practically means is that no Roman Catholic can be sure that he himself has ever been baptized, confirmed, absolved, or given the Holy Communion.

Thus there is the greatest uncertainty attaching to all Roman *Sacraments*, on the showing of Romans themselves.

LV.

THE FALL OF MAN, AND THE VIRGIN MARY

HOW am I justified in taking such a title?—Because Gen. 3:15 is taken by Roman Catholic theologians as a basis for the worship of the Virgin Mary.

As translated in the English Revised Bible, the text reads: "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."

We do not need here to enter into the question as to whether by "seed" is meant a particular individual, because all Roman Catholic writers take it as referring directly to the Messiah, Jesus Christ. In our mind, there is no doubt that an individual is meant, though of course a general sense is not excluded. The demonstrative *hu'* (he) as well as the suffix *ennu* (him) is enough to show that an individual is meant; just as the pronoun *'attah* (thou) shows the individuality of the serpent, which is clearly distinguished from his seed, as a personal being. The controversy between Romanists and Protestants concerns the meaning and the form of the pronoun *hu'*, rendered by "he" in the A. R. V. and by *ipsa* (that is, "she") in the Vulgate and in all the versions derived from it. "*Ipsa conteret caput tuum, et tu insidiaberis calcaneo ejus*" runs the whole passage. That is, "She shall bruise thy head and thou shalt lie in

wait for her heel." The "she" is consequently referred to Mary, and in this way the conqueror of the old serpent is not Jesus, but Mary. If this be so, the exalted place given her by Catholics is amply deserved. In accordance with this interpretation, all the paintings of the "Immaculate Conception" represent Mary as trampling the serpent under her feet. Therefore well might the holy St. Bernard pray to Mary, saying: "Hail, hope of the desponding, and refuge of the destitute to whom thy Son has given such power that whatever thou willest is immediately done."—*"Aspiration" of St. Bernard.* The blessed St. Alphonsus de' Liguori declares: "Jesus Christ is the only mediator of justice, and by his merits he obtains us grace and salvation; but we say that Mary is the mediatrix of grace; and that receiving all she obtains from Jesus Christ, yet all the same whatever graces we receive, they come to us through her intercession".—*"Glories of Mary," page 124.* Now, we may ask: "How did it happen that the Vulgate renders the Hebrew masculine pronoun by the Latin feminine *ipsa* (she)? Was it done on purpose, or through some error?

It has been usual on the part of Roman Catholic commentators to affirm that there were some Hebrew manuscruipts which read "she" (Hebrew *hi'*) instead of "he" or "it" (Hebrew, "*hu'* "), and it would have been easy for a copyist to exchange one vowel for another. But, even not considering the fact that all the manuscripts ever found read exactly alike, the critics who made that affirmation have shown a great ignorance of the Hebrew original, where the form of the verb with

the masculine emphatic *ennu* shows conclusively that the subject must be masculine, even more than the simple pronoun *hu'*. Furthermore, St. Jerome himself, who translated the Vulgate Old Testament directly from Hebrew, affirms that the pronoun was masculine in all the MSS. he himself used, and accordingly the most ancient MSS. of the Vulgate had the masculine *ipse* instead of *ipsa*. This has become a matter of such common knowledge that now the Roman Catholic critics recur to a very different explanation in order to show that the reading "she" was not intentionally inserted in the Vulgate. The Abbe Crampon, who a few years ago translated the Bible directly from the original tongue into French, with the help of the Jesuit fathers and the collaboration of the professors of the famous Catholic Seminary of St. Sulpice, gives the following explanation in his foot-note on Gen. 3:15: "The Vulgate has 'she' (*ipsa*), the woman, but in Hebrew the pronoun is masculine, and St. Jerome says that the true reading is *ipse* (LXX, Syriac), preserved by several ancient manuscripts of the Vulgate. A copyist, not understanding the relation of *ipse* with *semen* (seed) wrote down *ipsa*."

After the Council of Trent had declared that the text of the Latin Vulgate should be held as authentic and authoritative in all matters of controversy, they appointed a commission of prominent theologians and critics to restore the text to its original purity. How is it, then, that those prominent men did not begin to correct the gross interpolation of the "ignorant copyist" occurring in the early pages of the sacred book?

This question is easy to answer from their own statement, which appears in the *Praefatio ad lectorem* found in nearly every edition of the Latin Vulgate of Clement VIII: "In order to avoid scandalizing the people, just as we have purposely changed certain things (*sicut nonnulla consulto mutata*) so we have left purposely unchanged (*consulto immutata relicta sunt*) other things which seemed to need to be changed."

And inasmuch as the Catholic people would have been shocked in their Mariolatry to find that it was not Mary, after all, who crushed the serpent, but Jesus, these worthy theologians left *ipsa* in spite of the protest of St. Jerome, himself.—*Bible Record, January, 1912.*

LVI.

ROME TRAFFICS IN MASSES

THE Roman priests claim to remove souls from purgatory for a certain number of masses, each having a certain price. Not long ago, Queen Christina of Spain left money for 5,000 masses to be said for herself and 5,000 for her husband. As no priest could offer the mass more than once a day, they had to be let out to country priests. More recently, the Abbe Brugidon endeavored to raise money toward building a church in Rome by receiving payment for masses to be said when the church was completed. There is much doubt as to whether the church will ever be built, but 260,000 masses have already been paid for. A number beyond the power of the Abbe ever to accomplish. Such stupendous frauds will shock the moral sense of the Christian world and awaken the Church to a recognition of the mystery of iniquity in the Church of Rome.

The difference between Protestantism and Romanism is, the Bible is an open book to the one and a sealed book to the other. The Reformed Churches have translated the whole Bible into 517 languages and dialects—all the great trunk languages spoken by three-fourths of the world's inhabitants—and published 300,000,000 copies. The Roman Church keeps the Bible locked up in the Latin tongue. It is true the Douay Bible was published, the New Testament in 1582 at Rheims, and the Old Testament at Douay in 1609. This

is Rome's English Bible. But the people are not encouraged to read it.

The press of the country is censored by Roman Jesuits. The government at Washington went to Canossa when the President sent Judge Taft to Rome to consult the Pope about the friars in the Philippines, the only difference being, Henry IV went in a coarse sackcloth and barefoot in the snow, standing at the gate three days, while Taft went in a swallow-tailed coat and white vest and shoes on his feet, and was received at once. But he bargained to pay the Pope $7,500,000 for claims not worth $1,000,000 in the Islands; then $406,000 for damages to church property in quelling a rebellion provoked and fostered by the friars themselves.

LVII.

THE RULERSHIP OF MEN
VERSUS
THE RULERSHIP OF GOD

THE Papacy maintains a monarchical religion—a religion of the rulership of men. In contrast, the religion of Jesus was a democratic religion—a religion of the direct rulership of God alone in the individual human soul. And Protestantism stands for this latter idea—the obvious New Testament idea—a commonwealth of free souls enjoying immediate fellowship with God, untrammeled by human hierarchies.

LVIII.

THE JESUIT OATH

THE oath taken by every Jesuit reads as follows:

I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the archangel, the blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul, and the Saints and Sacred Host of heaven, and to you my Ghostly Father, I do declare from my heart, without mental reservation, that the Pope is Christ's vicar-general, and is the true and only head of the Universal Church throughout the earth; and by virtue of the keys of binding and loosing given to His Holiness by Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, governments, all being illegal, without his sacred confirmation, and they may safely be destroyed. Therefore, to the utmost of my power, I will defend this doctrine and His Holiness' rights and customs against all usurpers of the heretical or Protestant authority whatsoever.

I do denounce and disown any allegiance as due to any heretical king, prince, or state, named Protestant, or obedience to any of their inferior magistrates.

I do further declare the doctrine of the church of England, of the Calvinists, Huguenots, and other Protestants, to be damnable, and those to be damned who will not forsake the same. I do

further declare that I will help, assist, and advise all or any of His Holiness' agents, in any place wherever I shall be, and to do my utmost to extirpate the heretical Protestant doctrine, and to destroy all their pretended power, legal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with to assume any religion heretical for the propagation of the mother church's interests, to keep secret and private all her agents' counsels as they entrust me, and not to divulge, directly or indirectly, by word, writing, or circumstance whatsoever, but to execute all which shall be proposed, given in charge, or discovered unto me, by you my Ghostly Father.

All which I, A. B., do swear by the blessed Trinity, and blessed Sacrament which I am about to receive, to perform, on my part to keep inviolably; and do call on all the heavenly and glorious Host of Heaven to witness my real intentions to keep my oath. In Testimony whereof, I take this most Holy and Blessed Sacrament of the Eucharist, and witness the same further with my hand and seal, in the face of this holy convent.—*"History of Romanism," by John Dowling, 1857, page 605.*

LIX.

THE RIGHTS OF THE POPES, AND THE DUTIES OF ROMISH RULERS

THE Rev. Dr. L. M. Vernon, one of the first Methodist missionaries to Rome, Italy, furnishes certain statutes of canonical law pertaining to the "rights of the Popes" that will interest our Protestant readers. The following are some of the propositions:

1. The Pope has the right to give countries and nations which are non-Catholic to Catholic regents, who can reduce them to slavery.

2. The Pope can make slaves of those Christian subjects whose princes or ruling power is interdicted by the Pope.

3. The Pope has the right to annul State laws, treaties, constitutions, etc.; to absolve from obedience thereto, as soon as they seem detrimental to the rights of the church, or those of the clergy.

4. The Pope possesses the right of admonishing and, if needs be, of punishing the temporal rulers, emperors, and kings, as well as of drawing before the spiritual forum any case in which a mortal sin occurs.

5. The Pope has the right to absolve from oaths and obedience to the persons and the laws of the princes whom he excommunicates.

6. The Pope can release from every obligation, oath, vow, either before or after being made.

7. The execution of Papal commands for the persecution of heretics causes remission of sins.

8. He who kills one that is excommunicated is no murderer in a legal sense.—*Romanism and the Republic.*

LX.

LIGUORIANISM FATAL TO HOLINESS OF TEACHING

THE Church of Rome has ceased to be holy in its teaching ever since the elevation of Liguori to be a Doctor of the Church, when his views were authorized in the confessional, even if we go back no further; and even as regards the modern saints it rears (such, for instance, as Benedict Joseph Labre, beatified in 1861, and canonized December 8, 1881), the gravest exceptions may be taken to its theory of saintliness. Liguori himself, as has been shown above, is liable to the charge of idolatry, blasphemy, and mendacity, and of having taught others to do the like. He was personally a man of pure and self-denying life, of amiable disposition, and has written various works with much devout matter in them; but these good points, however they may warrant us in entertaining a hope that he may yet be forgiven, are altogether insufficient to raise him to the spiritual peerage of heaven, in the face of Christ's decree: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (St. Matt. v. 19). And the three commandments broken in the "Glories of Mary" and "Moral Theology" are amongst the very greatest.

The question raised here is not as to casuistry in general, or the practical need of some application of moral theology to discriminate between the degrees of guilt, according to motive and circumstances attaching to the same kind of act, but a narrower one: namely, whether Liguori's standard be not in itself a low and shifting one; whether Rome can be justified in still maintaining Probabilism, after its dangers and excesses were exposed by Pascal as far back as 1656, and denounced afresh as unscriptural and immoral by the Dominicans Richard and Giraud, in their great "Bibliotheque Sacree" in 1765, a work republished with the approval of many French prelates in 1822–27; and whether, in fact, the rules have not got into popular teaching, instead of being strictly confined, as sometimes alleged, to the clergy for their guidance. Thus, in Furniss's Catechism, "What Every Christian Ought to Know," approved by Cardinal Cullen (one of those, by-the by, which cuts out the Second Commandment entirely), it is laid down that irreverent use of God's name, curses, if no great harm be intended by them, and small thefts, are *venial* sins; while non-fasting communion, or selling the relic of a saint, are *mortal* sins; though it is lawful to sell the case of a relic—with the relic in it.

A defence is sometimes set up for the system of casuistry, that it deals only with the *legal* side of moral offences, and must not be construed as though it weakened *moral* obligations. But when it is remembered that the only tribunal involved is simply that of the *confessional*, and that the practical result of the acquittal of any person on

merely casuistical grounds is to entitle him to absolution as a matter of right, and to access to the sacraments, so that he is justified in regarding himself as fully approved by the Church as the guardian of morals, this defense breaks down. And the more ingenious is the special pleading in defence of casuistical maxims, the more clearly are they shown to blur and confuse those distinctions between right and wrong which God has made broad and clear for all unwarped minds and consciences; while as to the plea, that in practice no such startling inferiority in moral qualities is exhibited by practicing Roman Catholics, when compared with their neighbors, as must needs follow if these charges against the moral theology of their teachers be true; the reply is obvious, that it is just in proportion that the laity do *not* follow their teachers in these respects, but accept the ordinary secular standard of truth and falsehood, and so forth, that they rise to the level of natural morality. And in respect of the charge of untruthfulness in controversy, alleged against the Roman Church in Sect. LIII, it is to be remembered that the Jesuits are the most active controversial body of that Church, and also its chief teachers of morals, either through the works of their own colleague, F. Gury, or through those of Liguori and Scavini, who, though not Jesuits themselves, did but adopt the Jesuit method and principles. But the maxim that "the end justifies the means" is formally asserted by more than one leading Jesuit theologian and casuist. Thus Busembaum states it twice in the following terms: "When the end is lawful, the means also are

lawful"; "He to whom the end is lawful, to him the means also are lawful," Layman, another eminent Jesuit, puts it thus in his "Moral Theology": "To whom the end is permitted, the means adapted to that end are permitted also." And Wagemann, a third Jesuit, states it yet more sweepingly: "The end determines the rectitude of the act." Contrast with this St. Paul's indignant repudiation of the charge of teaching: "Let us do evil that good may come" (Rom. iii. 8).—*Littledale in Plain Reasons.*

In the first eighteen years of the Spanish Inquisition under Torquemada, 10,220 persons were burnt, and 97,321 imprisoned, banished, or reduced to want. These figures have been loudly challenged as much exaggerated, but even the lowest estimate of apologists leaves many thousand victims. In the Netherlands, under the Emperor Charles V, who was not a bigot, and before Philip II began his harsher measures, the victims of the Inquisition burnt, strangled, buried alive, etc., were estimated from a minimum of 50,000 to a maximum of over 100,000 (Motley, "Revolt of the Netherlands"). Eating meat on fast-days was punishable with death by the rules of the Inquisition (Deslois, "L'Inquisiteur de la Foy," Besancon, 1630).

Nor is this to be wondered at, for Suarez, one of the most famous and authoritative Jesuit theologians, has laid down that an heretical king may first be deposed, and then, if continuing to reign, may lawfully be murdered as a tyrant ("Defensio Fidei," 721).

LXI.

THE HEART REASON

I HAVE rendered other reasons than those assigned in the foregoing pages. But I desire now to present to the readers of this book the all-commanding reason; the one that holds me from ever retracing my steps to the so-called "*Mother Church*". The reason I am now about to state, becomes, with my growing years and deepening and widening experience, more and more authoritative and compelling; commanding reason, conscience, intelligence and every faculty and force of my redeemed nature, so that if called upon to lay down my life for the cause I have espoused, I could say with Paul: "Henceforth there is laid up for me a crown".

When I reached the great turning point in my life, I see by looking over the pages of that vital, stirring experience, that it was not a new religion I was seeking. It was a new heart, a new life. I had no thought of making a change of my religious or church life. I did not seek to become a Protestant. I had no such thought. While examining critically and thoroughly the doctrines of Romanism, the fountain of my spiritual nature was stirred to its depth. The cry of my soul was that of Job: "Oh, that I knew where I might find Him! I would come even unto His seat." I was in search of God. I had been to the confessional—with good intentions—but after all it was but a formal function—I had been to the Sacrament of the Lord's

Supper—partook of the *wafer*—the body and blood, soul and divinity of our Lord and Saviour, Jesus Christ. I was taught to believe that the *wafer* had been turned into the living Lord Jesus Christ. Instead of it being a reality it was a mere *figment*, a *farce*. I felt as those Greeks did when they came to Jerusalem and came to Philip, the Apostle, and said: "Sir, *we would see Jesus*". (John 12:21). That was what I wanted. I wanted a heart ntroduction to Jesus Himself. And when I came to Him in real heart sorrow for sin, and trusted in his infinite merits for forgiveness of my sins, I found what Jesus calls the "New Birth" (John 3:3). "*Except* one be born anew, he cannot see the Kingdom of God." That is not being baptized with water, but being baptized with the Holy Spirit. I there and then became a new creature in Christ Jesus. Old things passed away and behold all things became new. And, as the Apostle Paul says, "As many as are led by the Spirit of God, they are the Sons of God. For ye have not received the spirit of bondage again to fear; but ye have rece ved the spirit of adoption, whereby we cry, Abba Father. The Spirit Himself beareth witness with our spirit, that we are children of God; and if children, then heirs heirs of God, and joint heirs with Christ." Rom. 8:14-17.

That was the beginning of *the life in Christ.* Thereupon a great change took place in my heart. I was in direct communication with the King Himself. No middleman meddled with my joy. I was at the foot of the throne, looking into the face of Him who sat thereon. A peace unspeakable, and a joy akin to that of heaven filled and

flooded my soul. No man-ordained priest pronounced absolution. The voice of my great High Priest, the Bishop and Shepherd of my soul, welcomed me with gladness into the kingdom.

I heard the voice of Jesus saying: "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture." (John 10:9.) He also says: "I am the way". I entered the door, and I have been walking in the way all these years. And now the time of my departure draweth nigh. I am in my eighty-third year (1915), and though deeply conscious of many shortcomings and sad limitations, I venture to say that "I have fought the good fight, I have finished the course, I have kept the faith that was *once for all* delivered to the saints."

In closing this personal testimony of Christian experience, I should say that during all these years I have been a student of the Word of God. Having never read the Bible until I was sixteen years of age, I entered upon its study with the keenest interest. In my early ministry I was exceedingly fortunate in being brought under the personal influence of the Rev. Dr. John H. Vincent, now bishop, of world-wide fame. I was associated with him when, in 1874, he established the far-famed Chautauqua Assembly, teaching and lecturing in the Bible classes and also in the models of Jerusalem and Palestine. Being associated for many years, during the Summer Assemblys, with those Bible scholars and lecturers, was a high privilege, which added greatly to my personal biblical and intellectual growth.

One of the great books of today on the subject of Romanism is "The Decay of the Church of Rome", by Joseph McCabe, published by Dutton & Co., New York. It is a large octavo of 400 pages.

The author has made a painstaking and thorough world-wide investigation of the subject. Having gone over the world in his search of facts, his conclusion is that the Church of Rome has lost within the last fifty years at least eighty millions of adherents.

"The True Faith and How I Found It" has been translated and published in several different languages. The Italian (made in Rome, Italy) is having a fine circulation. All say it is just the book for our Italians in America. Pastors and mission and Christian workers cannot do a better work for the cause of God and humanity than to give this book a wide circulation. Price, 25 cents. In quantities, 20 cents each. Order from McGerald, Buffalo.